TRAGEDIES OF MODERNISM

BY

Nagendra Nath Chaudhury

Author of 'Markin Samaj O Samasya,' 'Hashi Parihash,' etc., in Bengali.

"The real problem of civilization is to re-enforce the moral and spiritual values that evil shall be overcome with good. If the evil forces dominate disaster is inevitable. If the good can control the evil, then, we shall have the basis of an enduring civilization.

—*Bishop W. F. Anderson*

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in sincere appreciation of his noble qualities

as a silent worker

for the cause of

rural Bengal.

FOREWORD

'Tragedies of Modernism' is a study of modern civilization with reference to what is sometimes called by the sociologists the 'cost' of progress. More particularly, it is a study of that part of the 'cost' of progress which is sometimes expressed by the term 'social ills' or 'social maladjustments.' The various items of this 'cost' are regarded as so many problems or tragedies and serious attempts are being made to reduce them to their minimum with an eye to social betterment; in other words, to effect the best possible re-adjustment in the social structure. Some of the problems that have sprung up in American civilization are accepted in this volume as typical problems in modern civilization, on account of the fact that the United States of America is in far advance of the majority of the modern countries in industrialism as well as commercialism which are the main characteristics of civilization to-day and that the same problems are likely to appear, if they have not already appeared, in other modern countries when industrial and commercial conditions there come at par with those in the United States. Students of social psychology, social ethics and criminology will find it interesting to note in the following pages how dominant still is the original nature of man in 'high' civilization. The Eastern social philosophers will also get an idea of the anti-social or disturbing consequences that may follow

the too much economic activity of a people. At a time when the East must come in closer contact with the West for mutal understanding and benefit, it is indispensable that the former should be familiar with some of those tragic problems with which the latter is confronted and mark the pitfalls with danger-signals.

There might be difference of opinion as to the gravity of the tragedies suggested in this book. Nay, some of them might be regarded not as tragedies demanding anxious and careful consideration but as healthy signs of social progress. We do not propose to challenge anybody's views. While admitting that changes are necessary for progress, we deny that all the modern social phenomena are signs of progress. Tragedies of modernism are regarded as tragedies only with reference to the present social conditions and not with reference to the future. Facts are facts. We have tried to see them and place them before the reader.

It will be found in the several chapters of this volume that progress in industrial civilization may not necessarily mean progress in every walk of social or national life ; on the contrary, an increase in material prosperity may be attended with serious menaces to life, liberty and property, nay to the very existence of society itself. How best to promote social progress without at the same time increasing its threatening cost is the main point to which the reader's attention should be directed.

Tragedies of modernism are regarded as the problems of the entire industrial world and not the problems of a particular country or countries which are referred to, although it is not denied that several problems are more acute in some countries than in others. It is only with an eye to the more distinct appearance of phenomena that a particular country is dealt with. The reader should not lose sight of this purpose and find fault with the country dealt with.

I express my sincere gratitude to those American and European or Oriental critics, thinkers, authors, social reformers, clubs and societies, Commissions, newspaper and magazine editors, journalists, reporters etc., from whose criticisms and writings, statements, reports, remarks or informations I collected the materials for this work. Finally, my warmest thanks are due to that distinguished American Professor, the stamp of whose noble personality in my mind is never to be obliterated.

NAGENDRA NATH CHAUDHURY

Calcutta, October, 1934.

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"Everything that liberates the spirit without a corresponding growth in self-mastery is pernicious." Goethe.

"A nation cannot wallow in the slime of the gutter and long endure." Rev. William Sunday.

The Flapper

A dramatic figure that has been playing a significant part on the social stage of the modern world for the last decade and was not foreseen by Darwin, Huxley or any other evolutionist of the last century is the flapper. The flapper appeared particularly in the United States of America just after the War and has been *flapping* there ever since.

"The Yankee soldier," says the *Junior Magazine*, "on coming back to his native soil from the field of War in Europe was surprised to see his wife become a flapper overnight. Her hair resembled a Hottentot's; her skirts ended about her knees; she sneaked her brother's cigarettes and swore like a trooper.

Her dancing—but who could ever forget the inimitable camel walk and the shimmy? Her make up was as crude as a clown's. She chewed gums vigorously and incessantly. She appeared to be a 'neck artist,' 'booze hound' and 'human smokestack.'

"She took to cutting her hair like her father's, so her ear-rings flapped from naked ears. Her flapping hats and collars and ties of that would be mannish type flapped and also flapped her galoshes under the large flopping raccoon coat. She masked her face with coat after coat of rouge. She flapped from head to toe."

Like all other species, the flapper has also passed through an evolutionary stage. She has undergone a change. So there is a difference between the flapper of 1923 and the modern one. The distinction is clear, according to the said magazine, from the following recipe for a flapper, vintage of 1923 and 1927.

A Recipe

"Take 2 bare knees, 2 rolled stockings, 2 flapping galoshes, 2 plucked eye brows, 1 short skirt, 1 lipstick, 1 powder puff, 1000 bobbed hair, 32 cigarettes and a 'boy friend' with a 'hip.' Season with a pinch of salt and a dash

of pep and cover all with a spicy sauce and you have a flapper."*

But not the modern flapper—no, this one thrust herself upon the Yankees some time ago and has been flapping still. "Flapping what, you ask, her wings perhaps? Oh, no, dear friend, just her feet.

Now if you will take the above ingredients and bake in a hot oven two or three years, you have what is known as a 'hot baby.' Then let it cool for a year and you have the modern flapper.

"And what do we find? 2 bare knees, 2 thinner stockings, 1 shorter skirt, 1000 shorter hairs, 2 lipsticks, 3 powder puffs, 132 cigarettes and 3 'boy friends' with hips and last but not least an expression of utter boredom."*

The flapper flaps everywhere. She flaps on the main-street, in schools and colleges, in offices and factories, in hotels and restaurants, in park-bushes and bathing beaches, in street cars and automobiles, in dance halls and theatres, in vaudevilles and barlesques, in road houses and saloons, in land and water, and she has been flapping up in the air for some time. She has been flapping in police

* The Junior Magazine, December, 1927.

stations and criminal courts increasingly. While flapping she sometimes pets or kills a boy friend, kisses or kicks a policeman in the street, holds up a pedestrian, steals an automobile or leads gangsters to bank robbery at broad daylight. When surprised by her husband in the course of flapping with a 'boy friend' in the private quarters of his home, she either shoots him to death or files a suit against him for divorce or alimony on a charge of cruelty. When arraigned in the court for husband killing, she tries to make her tearful eyes flap most pitifully before the Judge and the jury and the latter often find every sign of innocence and virtue in her eyes. When the flaming, unmarried flapper is found fault with by her aged and old-fashioned mother for her nocturnal enterprises, she often protests with the smoking sound of the home revolver against the latter's right to live in the twentieth century with her primitive ideals! While criticised by a pastor for her short skirts and bobbed hair or painted cheeks it is not unlikely that he is slapped by her on the pulpit before the religious gathering!

There is no strict age-limit for the flapper. She flaps when she is sixteen and she flaps when she is sixty. She flaps as an unmarried

girl, a wife, a mother or a grandmother. She steals a pair of stockings while flapping in the department-stores or flaps in foreign lands writing books on Formosa or Cambodia. She flaps while posing to do something and she does undo something while flapping!

Thrill-Hunters

For the first time in the history of the civilized world the home is losing its significance to the younger generation. This is indicated in the United States of America by streams of young people flowing constantly from small towns to big cities. Being dissatisfied with the monotony of the small-town life and lured by the 'bright lights' of the big city, numberless young men and women, boys and girls run away from their small-town houses. They come to the big city for amusement and pleasure or for thrills. Here they find plenty of opportunity to associate with men and women who have started the career of vice and crime and gradually start the same career themselves.

Such run-away young women arriving at the city penniless or with a small sum in their possession, present a big problem to the social workers. Mrs. Alice McMaster of the

Travellers' Aid Society of Chicago said in her half-yearly report in December, 1927, that 34,676 girls had been cared for by the society in six months. "Main-street gold diggers," she said, "who come all set to outsmart Chicago's big ham and bacon men from packing town, cost the Travellers' Aid workers plenty of sleep.

'Most of them are run-aways. Many are from good families—the mainstays of their communities—but all are dissatisfied with the monotony of small town existence."

Only those girls and young women who had applied for help were cared for by the Travellers' Aid workers. So, the report could not show the actual number of the run-aways. As the practice of the Travellers' Aid Society was to induce as many run-away girls as possible to go back home, so a much larger number did not approach it at all lest they should be sent back to their guardians or because they needed no assistance of the society. Thus the number of girls who ran away to Chicago from small towns was at least fifty thousand. This is, no doubt, a conservative estimate. Therefore, it may be said that perhaps one hundred thousand small-town flappers flock to Chicago every year to get an

eyeful of its bright lights. Of course, the majority of these girls are compelled, sooner or later, to leave Chicago and seek thrills elsewhere or go back home when hard pressed by difficulties. Already a city of over three millions Chicago cannot permanently stand for such a big addition to its population year after year.

The same thing happens in other big cities of the United States,—flappers flock to them in large numbers. Many of these thrill-hunters are married girls who are tired of married lives. According to Mrs. McMaster, run-away wives tiring of "ten years in the dish water" are another big problem for the station worker.

Even children follow the example of the youth and travel all alone to the city for its 'funs.' The report of the Travellers' Aid Society showed that 2,752 children travelling alone were cared for by the local workers in six months.

The American city has already had its problem of the young resident flappers and the seriousness of the situation is intensified by new additions from small towns. As the local authorities fail to find out remedy for dealing effectively with the run-aways, the

result is that a large part of the Yankee society is submerged in an atmosphere of vice and corruption.

The young people want thrills, and the city provides them thrills in all possible ways. There are hundreds of business concerns which have sprung up to trade upon the moral weakness of the young people. There are dance-halls. There are motion picture halls, theatres, burlesques and vaudevilles. There are pool rooms, beauty parlours,, Turkish baths and massage cabins. There are ice-cream parlours, road houses and 'hotels.' All these provide thrills to the young people for money in some way or other. Some of these may be taken as laboratories exclusively for experimental romance. Others contribute more or less to the delinquency of the youth if they do not directly foster vice and corruption.

Dance-Halls and Theatres

In each of the public dance-halls flock hundreds of flappers and young men for having good time. "Huge dance-halls are opened," says Miss Jane Adams, one of the most celebrated social reformers in the United States, "to which hundreds of young people are attracted, many of whom stand

wistfully outside a roped circle, for it requires five cents to procure within it, for five minutes, the sense of allurement and intoxication in lieu of innocent pleasure."* Those who stand wistfully outside the roped circle are, of course, without money and they do get within the circle as soon as they have five cents in their pockets. Here in the dance-halls, the youth of both the sexes find an opportunity for coming into the closest bodily contact with the partners of their choice without being indecent in the public eye, as the public dance-halls are, no matter how ugly their internal affairs, conventionally regarded as innocent places of amusement and are not generally decried. Here the flappers and their male-partners respond to their sex desires not only by indulging in the most vulgar dances ('buttonshining' as they are sometimes called) but also by crossing when opportunity comes the barrier that hides the abyss of incivility according to the moral code of the civilized world. In many public dance-halls everything is tolerated to attract visitors seeking thrills and romances.

"In many public dance-halls," says Miss

* The Spirit of Youth and the City Street, p. 7.

Jane Adams, "improprieties are deliberately fostered. The 'waltzes' and 'two-steps' are purposely slow, the couples leaning heavily on each other barely move across the floor, all the jollity and bracing exercise of the peasant-dance is eliminated, as is all the careful decorum of the formal dance. The effort to obtain pleasure or to feed the imagination are thus converged upon the senses which it is already difficult for young people to understand and to control."

The imagination of the young people is so much fed by the filth of the dance-hall and other vulgar places that their whole attention is concentrated upon them when they are out for pleasure. "We see thousands of girls walking up and down the streets on a pleasant evening with no chance to catch a sight of pleasure even through a lighted window, save as these lurid places provide it." Thus, "thousands of young men and women in every great city have received none of the lessons in self-control which even savage tribes imparted to their children when they taught them to master appetites as well as their emotions."* Their evil imaginations have

Jane Adams, A new Conscience, p. 104.

"actually inhibited their power for normal living."

Cheap theatres and motion-picture halls are places where the thrill-hunters get inspiration for their various activities. Here they have their vision for romance and mystery represented before their eyes, and their minds are impressed with the absurdities and vulgarities of the stage. Their imagination is abnormally fed by the debased form of dramatic art and the vulgar type of music, and what they see and hear becomes the foundation of their later behaviour and for their working moral codes. Their emotional natures are so much over-wrought in the theatres that many of them become victims of hallucination and mental disorder. The immoral stage helps to increase the number of thieves, burglars and murderers.*

Wild parties, joy rides, road-house toots, park and beach frolics, street frivolities, sensuous hilarities, promiscuous associations are other modes of the follies of the flappers and their 'boy' friends. And there is the 'booze' in connection with most of the activities of the pleasure-seekers. Judge Ben Lindsay says:

* The Spirit of Youth and the City Street, Chas. I-IV.

"Booze is another thing which interests them (boys and girls). No petting party, no road-house toot, no joy-ride far from the prying eye of the main street is complete unless the boys carry flasks. There are no actual statistics to be had on these matters, but it is very clear in my mind that practically all the cases where these girls and boys lose their judgment in Folly Lane involve the use of drink."† This statement was made at a time when the United States Government were trying to enforce the prohibition law as strictly as possible.

It is the street and the working place that generally corrupt the city girls and in many cases the home influence is also bad. Innocent boys and girls working in offices, factories and shops, which are not under strict moral discipline, happen to come in contact with vicious and cunning men and women and fail to protect themselves from their evil influence on account of poverty, ignorance or love of pleasure or freedom.

Other Corrupt Places

"It is perhaps in the department store more than anywhere else that every possible

† Ben B. Lindsay, The Revolt of Modern Youth, p. 51.

weakness in a girl is detected and traded upon. No other place of employment is so easy of access as the department store. The disreputable young man constantly passes in and out, making small purchases from every pretty girl, opening an acquaintance with complementary remarks; or the procuress, a fashionably dressed woman, buys clothing in large amounts, sometimes for a young girl by her side ostensibly her daughter. She condoles with the saleswoman upon her hard lot and lack of pleasure, and, in the role of a kindly prosperous matron, invites her to come to her home for a good time."* If the young saleswoman is tempted to taste 'good time' once, she is, in all likelihood, ruined for ever. In the majority of such cases, the poor working women cannot protect themselves from degradation and ruin.

Cafes, restaurants and hotels are also places where the working girls or waitresses are especially exposed to temptation. 'Many waitresses are paid so little that they gratefully accept any fee which men may offer them. It is also the universal habit for customers to enter into easy conversation

* A New Conscience, pp. 68-69.

while being served. The girl often quite innocently accepts an invitation for an evening, spent either in a theatre or dance-hall, with no evil results, but this very lack of social convention exposes her to danger."† Before the passage of the White Slave Traffic Act by the U. S. Congress, waitresses had added to the number of prostitutes of segregated districts more than any other class of women. The fact was revealed in an investigation that was made, some years ago, into the previous occupations of prostitutes. Though the law against prostitution has been passed, there is still in the American city a large clandestine group of apparently respectable girls, to which most of the waitresses belong. By selling their bodies these women earn 'four times' as much as they are worth as factors in the social and industrial economy. A large number of the small town flappers finally adds to the strength of that inglorious group. "These young peoples," says Miss Jane Adams, "are perhaps further from all community restraint and genuine social control than the youth of the community have ever been in the long history of civilization.

‡ A New Conscience, pp. 68-69.

Certainly the modern city has offered at one and the same time every possible stimulation for the lower nature and every opportunity for secret vice."

Clandestine Vice and Prostitution

The Report of the Chicago Vice Commission says that "an accurate count of the number of prostitutes in Chicago could not be reached. The police lists are obviously incomplete and perhaps corrupt. The whole amorphous field of clandestine vice will, of course, defeat any census. But even public prostitution is so varied that nobody can do better than estimate it roughly." It is clear from the statement that the anti-prostitution law has tried to suppress only one form of prostitution —that is, prostitution in the segregated districts, and that the other forms including the whole field of clandestine vice,—a field much larger than what was claimed by the red-light zones,—still remain unbroken. Whether public women are really extinct or not in American cities is not a controversial point. They are by no means extinct. The anti-prostitution law has promoted them from the rank of inglorious women to that of respectable ladies. They have been let loose from the

red-light zones and allowed to be assimilated, as so many imbecile and voluptuous women, in the society. As a result of the passage of the anti-prostitution law, many private rooming-houses have become the breeding places of vice and curruption. Innocent young women have been forced to live with the inglorious of their sex under the same roof in many localities. The field of public prostitution has been surrendered to clandestine vice. The zone of sexual vice has really been much more extended. Enlightened public opinion seems to have completely collapsed before the rising tide of sexual liberty.

The Chicago Vice Commission estimated that there were five thousand women in Chicago who devoted their whole time to the traffic; that the annual profits in that one city alone were between fifteen and sixteen million dollars a year. These figures were admittedly low, for, they left out all considerations of occasional, or seasonal, or hidden prostitution. "It is the nucleus that could be guessed at; the fringe which shaded out into various degrees of respectability remained entirely unmeasured."

The commission stated that a small group of 1,012 women (that was most easily studied)

alone received over fifteen thousand visits a day, five million and a half in the year. Yet these 1,012 women were only about one-fifth of the professional prostitutes in Chicago. If the average continued, then the figures mounted up to something over 27,000,000. "The five thousand professional do not begin to represent the whole illicit traffic of a city like Chicago. Clandestine and occasional vice is beyond all measurement."

Even after legal enactment against public prostitution, clandestine and occasional vice has remained beyond all measurement in the American city. The Commission anticipated that sexual vice would seek out one or other method of self expression as long as there was lust in human heart. "Until the hearts of men are changed, we can hope for no absolute annihilation of the Social Evil."

An American critic says, "Lust has a thousand avenues. The brothel, the flat, the assignation house, the tenement, saloons, dance-halls, steamers, ice-cream parlours, Turkish baths, massage parlours, street walking,—the thing has woven itself into the texture of city life. Like the hydra, it grows new heads, everywhere. It draws into its

service the pleasure of the city. Entangled with the love of gaiety, organized as commerce, it is literally impossible to follow the myriad expressions it assumes."* Any person who has lived for some time in a big American city can easily appreciate the significance of the above.

Prostitution and International Trade

It was no wonder that prostitution formed a part of the inter-state and international commerce. There were international organizations having centres in all the principal cities of the United States for dealing in prostitutes. The United States Department of immigration traced the international traffic directly to New York, Chicago, Boston, Buffalo, New Orleans, Denver, Seattle, Portland, Salt Lake City, Ogden and other places.† There were dealers in those cities, who dealt in 'goods' supplied by the international and inter-state traders (white slave traders). The international traders had agents everywhere in Europe, who, in many instances, induced

* A Preface to Politics, p. 127.

† Report of the Commissioner General of Immigration, 1909 (U. S. A.).

young handsome girls to come to the United States to be seized by the local dealers. The imported girls were placed in disreputable houses to be 'sold' most mercilessly to the customers. The hard lot of such girls might be understood from the following typical instance:

Marie, a poor French girl, was brought to Chicago and placed in a disreputable home belonging to a man named Lair. The latter had advanced the money for her importation. The records which were later brought into court showed that at that time Marie was earning 250 dollars a week, all of which she gave to her employer. In spite of this large monetary return, she was often cruelly beaten, was made to do the household scrubbing, and was of course never allowed to leave the home. Furthermore, one of the methods of retaining a reluctant girl was to put her hopelessly in debt and always to chrge against her the expenses incurred in securing her. In addition to this large sum, she was charged, according to universal custom, with exorbitant prices for all the clothing she received and with any money which the trader chose to draw against her account.

After laws had been passed against the

white slave traffic and public prostitution, the international traders largely disappeared from their places of activity, but the local dealers still remain. Many of them are doing business in a somewhat changed form; while others have started commercial establishments which are, in all outward appearance, innocent places of business but whose real business is to make money by fostering clandestine vice. American social philosophers and reformers are not blind to the problem and their warning to their people is that 'No nation can wallow in the slime of the gutter and long endure.'

Corruption in High Schools

Let us hear Judge Ben. B. Lindsay, the celebrated author of *The Revolt of Modern Youth.* While a Judge in the Juvenile Court of Denver, Colorado, he heard stories from hundreds of girls who appeared before him. Later he published those stories in his book. Apprehending a bitter criticism, he published his book with the statement that "if the truth hurts most of us so badly that we do not want it told, it hurts even more grievously those who dare to tell it. It is a two-edged sword, often deadly dangerous to the user."

Judge Lindsay's apprehension was not unfounded. His book was decried. But there were many in the United States who appreciated his work and thought that it had rendered a signal service to the country.

Judge Lindsay narrates the case of a fifteen year old girl, named Helen, who was caught red-handed by the Principal of her school while attempting to flee away from the school with a boy whom she had never seen before but with whom a date had been pre-arranged by another boy friend of her. According to Helen, as stated by Judge Lindsay, "one could go automobile riding at 15; that one could drink freely when one was 18; that love-making could begin at any time; kissing, petting and other tentative excursions into sex experience, provided they are not too pronounced, were taken for granted as part of what she might properly look forward to long before she should be eighteen—if she could manage not to get found out. Such was her code and such was the code of her friends and intimates."

Let us learn something more of the sex-philosophy of the fifteen-year old American girl. Helen inclined to the view that "promiscuity in sex matters might be wrong but

that there was something to be said for the trial marriage or experimental *liaisons*, considering that most of the marriages she knew of seemed to be ending in divorce. She wondered if it was not more immoral for a man and a woman to live together in marriage when they did not love each other than it would be for another man and woman to live together, though unmarried, because they did love each other."* There was, no doubt, some truth in Helen's philosophy, but that truth lost all its weight on account of her delinquency.

The case of a fifteen-year old girl advancing too far in sex experience was considered unusual by many. But "the reason the case of Helen was exceptional," says Judge Lindsay, "was that Helen, by a trick of circumstance, got 'found out.' It was the getting found out that is exceptional. They do not get found out one time in ten. Indeed, I regard this estimate as conservative. It is a mystery to me how more than one in fifty ever gets found out,—and for all I know to the contrary that might well be the ratio."

If not more than one in fifty generally

* Ben B. Lindsay, The Revolt of Modern Youths, p. 26.

gets found out, what should be the number of delinquent girls of high-school age in the city of Denver where Judge Ben Lindsay held his court? Judge Lindsay says that during the years 1920 and 1921 the Juvenile Court of Denver dealt with 769 delinquent girls ranging in age from 14 to 17 years. These girls were those who 'got found out.' The ratio was 1 to 50. So there were 38,450 delinquent girls ranging in age from 14 to 17 years in the city of Denver during the years 1920 and 1921.

"The only reason," says Judge Lindsay, "why the number was not very much larger was that it was physically impossible for me and my staff to follow the thing up from case to case. The clues lead from girl to girl and from boy to boy, straight ahead, criss-cross and round about, a chain so extended that I hardly dare hazard a guess at its length and the number of its branches. It includes the schools and extends far beyond them."

Of the 769 delinquent girls who appeared in the Juvenile Court of Denver during 1920 and 1921, 304 were in school. Assuming as Judge Lindsay does, that there were about 3,000 girls then attending high schools at Denver the percentage per annum stands at 10. "It would mean," says Judge Lindsay,

"one high school girl in every ten, or ten in every hundred in our high schools, have their feet set on more or less perilous path....... Let me repeat that these are minimum figures and that they include only the ages 14, 15, 16 and 17. They do not include 18, 19 and 20, where there is doubtless a large percentage of such delinquency."

For recreation or amusement or for thrills the boys and girls of high-school age go to parties, attend dances, ride together in automobiles and do a lot of other things. According to Judge Lindsay, more than 90 per cent of such youth indulge in hugging and kissing. 'The testimony I receive regarding this 90 per cent is practically unanimous,' he says. He also declares that at least 50 per cent of those who begin in hugging and kissing do not restrict themselves to that but go further and indulge in other sex liberties which by all the conventions are outrageously improper. If hugging and kissing are regarded as signs of sex delinquency then 90 per cent of the youth of high-school age are corrupt but if they are taken as harmless recreation and amusement the precentage of the corrupt youth of high-school age comes down to 50. These figures are valid on the assumption—

and the assumption is based upon facts—that almost all the youth of high-school age join parties and dances and take part in many other youthful activities.

Judge Lindsay describes several instances of sex delinquency among the children of ministers. He also mentions the case of a boy and a girl, only 12 year old, who were brought before him in the court. 'They were precocious youngsters and had gone too far.' The modern high-school girls, it is said, do not like boys who lack 'pep' and do not know how to 'love them up.' Judge Lindsay asked a girl, 'Do all the boys do such now-a-days?' 'Of course they do,' she retorted. 'If they don't, there is something wrong with them.' The high-school girl, we are told, is more aggressive than the high-school boy. Generally she sets the pace, whatever it is to be, and he dances to her piping.'

Judge Lindsay is of opinion that formerly boys used to seek prostitutes in red light districts, but with the breaking up of those districts they turned to girls of their own class, a thing they had seldom done in the past.

Prostitute-hunting in forbidden quarters was, no doubt, bad. But to use girls of

respectable families as prostitutes is surely worse. And it is being done 'in the teeth of dense silence'—to use the expression of Judge Lindsay—maintained by the elders in America. And yet women from America, forgetting their cousins at home, come to the Orient to shamelessly find out all vice and corruption!

The fire-brand girls

Now let us see how a large number of the American girls pass their lives and how the activities of the Yankee police have increased manifold on account of their increased delinquency. In this connection the reader should know that the costs of female emancipation and other social reforms in the United States of America are not only expressed in terms of billions and billions of dollars expended for the upkeep of an ever-fattening roll of police and detective officers, criminal court Judges and State attorneys and for the extension of police stations, courts, penitentiaries, jails, correction houses, orphanages, hospitals, etc., but also in terms of social maladjustments of every conceivable sort. The following is the story of a fire-brand modern girl:

Miss Clara Harque of Chicago first came to public notice when she put an end to her

mother's life on account of the old woman's protest against her daughter's nocturnal freedom. In the trial that followed, the Judge and the jury probably thought it barbarous to send such a young beauty as Clara to the gallows for the murder of only an old and unsophisticated woman.

Now Clara's short skirts became shorter and often she did not believe in skirts at all. One day clad only in a sheer night gown she was playing golf on the front lawn of her residence at . . . . . Addision Street, with a 'boy friend.' The neighbours objected but she chased them out. Then they called the police. 'Clara was swinging a mean mashie, taking divots off the boy friend's hide,' when the police intervened. Clara was requested to don other clothing but she would not. She said, 'Get out, I hate policemen.' The police said, 'We can't hate you dear.' And they forcibly conducted her to Chicago Avenue Police Station where she spent the night. Next day Judge H. H. assessed a fine of five dollars and the boy friend was seized on a charge of embezzlement from a bond house.

Then came the incident of the taxi-cab. One day Clara called a taxi cab and asked the

driver to 'move over' to let her take his seat and drive his cab. As the driver refused to comply with her request he suffered the loss of all the windows in his car. 'Clara,' he complained, 'kicked them out.'

Next Clara had Benjamin Franklin, manager of the Moulin Range Cafe, arrested charging that Franklin had blackened both her eyes when she tried to aid an entertainer whom, she charged, Franklin was beating. A glass door in the cafe was broken and a heel of one of Clara's slippers was found beside the door. The charge against Franklin was dismissed later.

Another episode was when Clara and Mildred Fertig were temporarily detained by police when they arrived in Chicago from the North-west via a milk wagon. They complained that two men whom they had met at Waukegan Road and Dempster Street had robbed them of money, jewellery and Clara's car. The complaint proved to have no basis.

The police do not remember the various episodes in connection with which they had come in contact with Clara. They say they are too many. But her latest behaviour is still fresh in their minds. The story runs thus:

"Some men have been following me

around,' said a pretty, well-dressed woman, who stepped from a sedan and walked into the W. Chicago Avenue Police Station one early morning.

'I've been insulted and wish to make a complaint,' she said.

Sergt. William Houser, who did not recognise her at first, took pen in hand. Then he looked up, caught a fragrant odour of malt that came from the house that Terry built and hesitated.

'I wouldn't make a complaint if I were you,' he said smoothingly.

'You're a bunch of bums,' said the woman, stamping her feet and waving her arms, 'I hate policemen.'

'Ah, now I recognise, you,' said Sergt. Houser, 'So you're Clara Harque. You'd better get out now, or I will lock you up.'

'All right, go ahead,' Clara responded, 'I'd rather be locked up than put out. They can't fool me.

'But say, if one of you will give me a gun. I'll do a lot of killing.'

None of the several policemen volunteered a gun, however, and Clara was led to a cell. Her answer to all questions was: 'Yes, I hate policemen.'

Kiss-flappers

One of the latest signs of fair-sex modernism in America is the application of aggressive kisses by the main-street flappers to strangers. It is no longer considered a wonder in the land of the almighty dollar if a policeman happens to receive warm salute full on his official lips from a society butterfly. The following is the story of a 'Kiss-flapper' :

After having hunted all the thrills of New York, Mildred Morgan, 22, came to Chicago for new experience and hired a taxicab driven by Kunt Hollander. When the destination was reached, Miss Morgan got down and bade him 'good bye.' But on being asked for an eight-dollar fare by Hollander Miss Morgan took him by surprise and impressed a warm kiss on his lips.

'Lady,' said Hollander, 'a tip's a tip. I'll gamble on the two bits. But I'll have $8 negotiable securities for the fare. The meter's register says 8 dollars. The boss wants 8 dollars. I can't haul off and kiss him and say here's your money, can I?'

'In New York'—began Miss Morgan.

'But in Chicago, we know too much,' said

Mr. Hollander. And he halted a passing detective bureau squad. Out jumped Policeman Nick Reedy, gallant, handsome, debonair.

And before he could blow a whistle or wave a club, Policeman Reedy was 'forcibly, wilfully and maliciously' kissed.

Miss Morgan was forthwith locked up on a charge of kissing an officer in the performance of his duty. Some hours later she appeared before Judge W.E.W. She eyed his judicial lips attentively but the police restrained her. The preceding events were explained in detail to the Judge.

The judge said 'discharged' after she paid $8.

Husband-hunters

One of the latest phenomena in the American Flapperdom is husband hunting. The married flapper always craves for a change of husband and whenever a chance comes she kicks out her man and gets another. While she lives with the hunted man, she sharpens her weapons for another. She goes on hunting man after man until her passions fail. Her tastes for the age of the prey constantly change. Sometimes she

throws out her middle-aged husband for a young man or her young man for an old man of eighty. You do not know what kind of man she likes at a particular moment until she gets her divorce and marries again. The law courts fan the flame of her hunting passion by granting her easy divorce. The 'up-to-date' people have nothing to say against her but rather approve of her action. She says, she is always happy. She says, husband hunting is not derogatory to marriage, in fact it is a fine testimonial. She proudly counts on her fingers the number of husbands she has had. Here is a story of a professional husband hunter:

Mrs. Myrtle Miller, 33, made the following comment to Attorney Harold Jackson, as he prepared her suit for divorce from Modie Miller, her sixth, or current husband:—

"I am in favour of getting married. As soon as I am free again, I'll marry again.

"But this time I'm going to get me an old man. I've had six young husbands and my patience is exhausted.

"All my marriages were happy. That's because while we were still happy I kept them, and when I got tired of them, I let them go. No quarrels or tears that way. And I

can honestly say I've been happily married six times.

"There was the first one—that was Robert Wilson in Waco, Tex. I married him in 1911 when I was 18 and he 22. We had two children.

"Then in 1915 I married Seth Yonnie, 24. We lived together from July to September.

"But he was just a gawky kid and I got tired of him. So I left him.

"Then in 1917 I had the concessions on the grounds of the cantonment at Waco and I met George Conley, 24. He looked like a million-dollar man in a uniform so I married him.

"We got along great while he was in France for eighteen months. But when he came back and took off his uniform, it was all off.

"Then there was George Hollingsworth, 30. He was a board of trade employee and the board closed at 1-15. He'd come straight home and sit there. I got sick of the sight of him. So after 3 months I packed his bags and set them out in the hall.

"And then Walter Wilson. He was only 26, and that was too young.

"And then Modie Miller. He's entirely

too young. He's only 20. And as soon as I get my divorce from him I'll marry again.

"This really is not derogatory to marriage; in fact it's a fine testimonial."

Wife-catchers

As there is in the Yankee society the husband hunting flapper whose mission of life is to marry and divorce man after man, so there is the wife-hunting crook who is constantly moving from place to place to prey upon as many women as he can. Often the two coming from different directions meet together and get married. The woman, proud of a new victory, thinks that she has hunted the man and the man, equally proud, thinks that he has hunted the woman. When this is the case, the woman is, in reality, the hunted one, for her weapons are never so sharp as those of the wife-hunting crook.

The following is the story of a wife-catcher:

Frank Willis, 40, arrested at Bridgeport, Connecticut, in early January, 1928, acknowledged in Police Court, that he had married sixteen women since last August and could only remember them by the name of the city in which he met them. He told police

that "love 'em and leave 'em" had been his motto and that he had been trying to recall their names as a sort of game to pass the time away.

"Pauline Wallobits of Seagate, Brooklyn, was the last of my sixteen wives," Willis said. "She was all right and she wants me to go back to her. But 'nothing doing,' for with a lot of wives loose jail is the best place for me. I had six women here ready to marry me within a week after I arrived.

"Only for the fact that the police grabbed me a day or two ago, I would have been married again. One of the girls from the Kresge Store, where I had been working as Santa Clause, had agreed to elope with me to Port Chester, N. Y. ready to marry me two days after I had landed here."

When he was asked for the names of his many wives, Willis said: "Say, you must think I had a wonderful memory. Their names don't mean very much to me. As I recall it, the name of the one I married at New Haven was Mrs. Helen Russel. Then there was Mrs. Effee McClenan of Boston. She came from Nova Scotia. I married her in October at Portland, Me. Then there was another Boston woman, one in Washington,

two in Baltimore, one in New London and some others. But I did not stay with them long enough really to get acquainted.

"I have been trying to think of their names and the dates I married them to while away the time but I have not had much luck so far."

As to how he got so many women to marry him, Willis explained:

"All I had to do to have a woman fall head over heels in her willingness to marry me was to show her a copy of my father's supposed will. This 'phony' will provided that his estate, consisting of one eight-room house, land, automobile and other property should go to the woman who married me.

"One peek at the will and they bought the license,—a gold-digging lot, I call 'em."

Eugenic Mothers

A startling phenomenon that has found its expression in the Yankee Society is the daring venture of women into illegitimate motherhood. The following is the story of a rich American widow who openly defied sexual morality in the name of science:

Mrs. G. N. Burnham, daughter of a

physician and alienist of New Haven, Connecticut, was the wife of L. S. Burnham, a wealthy man of Louiville, Ky, who left an estate of about $500,000. Mrs. Burnham was a little over thirty. She was described by friends as a youthful, handsome woman with fair hair, blue eyes and a good figure. Her union with Mr. Burnham was childless. She turned to welfare and other works and was the secretary of the Workers' Health Bureau of New York.

Widowed for three years, Mrs. Burnham began to yearn for a child to comfort her middle years—but not for a husband. She felt herself still young to bear a healthy child. So quite deliberately she determined to find a scientific mate.

The mate was found. He was presumably remunerated. Mrs. Burnham was confined to Lying-in Hospital, Stuyvesant Square. A daughter was born to her on January 10, 1928. The child was scientifically named Vera after the Latin word 'veritas' or truth. By terms of the agreement the mate surrendered all right in his offspring and was relieved of all responsibilities for her support. The baby's father could not be identified. An impenetrable veil of secrecy surrounded that as-

pect of the birth. Although she sent to the Health Department for a copy of the birth certificate, Mrs. Burnham would not give it out or discuss her strange case. Dr. Louis I. Harris, Health Commissioner, refused access to the department records. Persons close to Mrs. Burnham described the father of the baby rather vaguely as being of good family and of good character.

But it was definitely known at a later date that the father of Mrs. Burnham's eugenic baby was a young lawyer named Graham.

There were severe protests in the United States over eugenic motherhood when Mrs. Burnham's case came to light. Miss Jane Adams, one the most celebrated women in the United States, declared:

'If eugenics is to succeed at all, it will have to be on a different basis. It will have to be more closely allied to legitimate marriage.'

Dr. John Thompson, pastor of the first Methodist Episcopal Church of Chicago said:

'The departure from social and Christian custom is as great an injustice as is the depriving of a child of a father's love and care.'

Judge Joseph Sabath said: 'It would be a terrible situation if such a thing became general. My sympathies are with the child. A child should not wilfully be brought up without knowledge of its father. The greatest danger inheres in the effect of the example on others.'

Dr. Issac A. Abbot, one of the most distinguished baby specialists said, 'Such a practice if widespread would mean the destruction of society.'

Mrs. B. F. Langworthy, President of the Women's City Club, Chicago, said: 'To leave our all sentiment and principle in bringing a child into the world is to do it more serious wrong than would be done by failing to provide it with an intelligent healthy father. . . If the New York example were generally followed, there would be chaos in our social system.'

Judge Ben Lindsay said:—'Certain world famous and distinguished women have had children that way. It is a courageous but dangerous thing to do.'

'Like companionate marriages, the birth of Mrs. Burnham's eugenic baby is another step toward America's moral degeneration, comparable only with the decay of the old Roman Empire,' was the comment of Dr.

Christian F. Reisner, Pastor of the Chelsea M. E. Church.

Many people thought that the birth of Mrs. Burnham's baby was the result of her undisciplined life. She talked of eugenics to dupe the public. "No excuse or subterfuge changes the fact that undisciplined life leads to moral degeneration. Ruth Snyder, the Holdemann-Julius companionate marriage, Mrs. Burnham's baby, all are cogs in a Frankenstein machine of Mordernism, that eventually cause chaos and destruction."

On the other hand some prominent men supported Mrs. Burnham's action. Dr. Ellsworth Huntington, Biological Research Professor at Yale said:

'Although Mrs. Burnham's case is not exactly as I would have it for the purpose of experiment, I believe the result will prove a valuable contribution to eugenics. Considered scientifically, Mrs. Burnham did the correct thing.'

Husband-killers

How the unrestrained activities of a number of married women who believe in free love or companionate marriage often lead to

the brutal assassination of their husbands is suggested by the following story:

It was in the early morning of March 20, 1927, that Albert Snyder was found bludgeoned to death in his Queens Village home, a picture wire tight about his throat, his head crushed in. Mrs. Snyder was discovered tied and gagged in another room.

A story of a giant, brutal robber entering her suburban home was told police by Mrs. Snyder. They doubted her version from the first. There was the entry in the woman's engagement book of a name—Henry Judd Gray. Other clues led detectives to Gray in Syracuse.

Gray, natty corset salesman, with a loving wife and a ten-year old daughter, confessed while en route to New York under arrest.

The blond Ruth had fascinated him. They had danced and drunk together. She wanted to get rid of her husband senior to her by twelve years and there was insurance. Yes, he had murdered Snyder—because Ruth had wanted it done.

For several months the two lovers plotted. In January 1927, Snyder unwittingly escaped an attempt on his life. He awoke to find a room in which he was sleeping filled with gas.

He ran into the yard, half choking, but never suspected.

It was in March that Snyder's doom was sealed. Gray arranged a cunning alibi in Syracuse, by means of having friends mail letters and by registering at a Syracuse hotel.

At midnight Gray arrived from Syracuse. The side door of the Snyder home, as prearranged, was opened and in slipped Gray to await the return of Snyder and Ruth, who were at a party. Ruth plied her husband with liquor throughout the evening that he might be more easily slain.

Extracts from Gray's confession tell the vivid story of the murder hour:

"Snyder was struck with a sash-weight and then chloroformed and bound up. After this, Mrs. Snyder and I mussed up the bedclothes and pulled out the bureau drawers to make the thing seem like robbery.

"Snyder, Ruth and their ten-year old daughter, Lorraine, arrived home at 2 o' clock. Mrs. Snyder put the child to bed. Snyder went to his room. Then Mrs. Snyder and I met.

"We tip-toed into Snyder's room. We carried the sash-weight, wrapped in paper.

We came close to the bed. Snyder was asleep.

"I raised the sash-weight and hit the sleeping man a glancing blow in the head. Then the sash-weight fell to the floor. Mrs. Snyder reached down, picked it up and struck her husband another blow.

Then I took out the chloroform and applied it to Synder's nose. I tried to tie Snyder's hands with his own necktie that his wife passed over to me from a rack.

"My hands shook and I was unable to do so. There was blood on my vest and shirt and on Mrs. Snyder's night-gown and kimono. Mrs. Snyder burned them in the furnace. She gave me one of her husband's shirts.

"Mrs. Snyder and I have been in love for the past two years. I don't think, however, that her desire to go with me was the sole motive behind the crime.

"She wanted to get his life insurance. She threatened to tell my wife unless I helped her to murder her husband. I became frightened and agreed."

After a day of grilling, Ruth Snyder admitted the crime. When she was confronted by Gray, he accused her of being the master mind and the mantle of love fell from them.

After their confessions, Mrs. Snyder and Gray were arraigned on charge of murder in Jamaica. Distict Attorney Richard Newcombe of Queens County obtained from grand jury first degree indictment for murder against both.

On March 24, 1927, Mrs. Snyder and Gray were arraigned in Supreme Court, Queens County, and sent to Long Island City Jail to await trial.

On April 11, trial opened before Justice Townsend Scudder at Long Island City. Motion for separate trial for Mrs. Snyder was adjourned for one week.

Mrs. Snyder took stand in own defence, accusing Gray of the commission of the crime.

On May 9, trial ended. The Jury brought in first degree conviction for Mrs. Snyder and Gray after deliberating one hour and forty minutes. Mrs. Snyder and Gray were sentenced to die on June 20, by Justice Scudder. On May, 27, notices of appeal for new trials were filed at Albany by defence counsels.

On October 24, 1927, the Court of Appeals listened to arguments that the trial gave neither defendants a fair chance; and on November 22, the Court of Appeals handed

down unanimous decision denying defendants new trial.

Mrs. Snyder and Gray were pronounced sane by State Board of Alienists in report to Governor Smith.

On January 5, 1928, Governor Smith of New York heard pleas for clemency for Mrs. Snyder and Gray at Albany but refused clemency on January 10.

Supreme Court Justice Levy issued writ staying execution of Mrs. Snyder to testify in insurance suit on January 11, but he vacated writ on motion of Attorney General's Office the next day. Writs of Habeas Corpus for both Mrs. Snyder and Gray were also denied by Federal Judge Goddard.

On January 12, both Ruth Snyder and Henry Gray were executed in Sing Sing electric chair at 11 P.M.

The murder of Albert Snyder had been so brutal and revolting that Governor Smith found no ground whatever to save the murderess and her paramour from the electric chair. He disposed of their applications for executive clemency by this statement:

"In the matter of the application for executive clemency for Ruth Brown Snyder and Henry Judd Gray:

"This case has received my anxious consideration, not merely since the hearing before me upon the application for executive clemency, but ever since the Court of Appeals unanimously affirmed the conviction of the defendants.

"The execution of this judgment upon a woman is so distressing that I had hoped that the appeal to me for executive clemency would disclose some fact which would justify my interference with the processes of law. But this did not happen. I have searched in vain for any basis which my conscience. in the light of my oath of office, will approve and on which I might temper the law with mercy.

"Up to this writing there is no extenuation shown for what the seven judges of the Court of Appeals, in agreement with the twelve jurors and the trial justice, have found to be a deliberate and premediated murder committed by these defendants.

"The application for executive clemency is, therefore, denied."

There was no expression of sympathy for the assassins during the trial. The public opinion was deadly against them. Even most of the American women who were generally

against capital punishment approved of Mrs. Snyder's doom, their indignation being extreme. Opinions of some prominent women of Chicago in this connection are given below:

Mrs. Andrew Sheriff, society woman, said:—"I am absolutely in favour of Mrs. Snyder's execution. It is the only way to minimize crime. Women should receive the same penalty as men."

Mrs. Charles H. Re Qua, society woman, opined:—"A life for a life every time. Sex makes no difference."

Rosa Raisa, opera star, said:—"I am sorry. I am as humane, I hope, as any woman living and I've certainly no desire to appear to the public as one crying for social vengeance, but Ruth Snyder committed a terrible crime. Not only did she kill, but she killed in cold blood. She plotted and she schemed, she planned to kill. Both he and the man, her accomplice, should be put to death as speedily and as mercifully as possible."

Cecelia Skrentny, attorney, said:—"I believe in a single standard. The fact that Ruth Snyder is a woman is no reason why she should not suffer the same punishment as Judd Gray. She should be shown no special

favour. In my opinion there is no doubt of her guilt."

Bridget Sullivan, public guardian of Cook County, expressed her opinion thus:—"I believe justice has been meted out to Ruth Snyder .... I have no sympathy for her."

Mrs. C. W. Holmes, society woman, said:—"Certainly execute her. Why not? She did not hesitate to kill her husband. I have always considered her as one dead. She took that child's father from her."

Cyrena Van Gordon, opera star, said:—"Theirs was a dastardly crime and they should pay for it with their lives—the woman no less than the man."

Critics of Flaming Youth

Social reformers have been studying the conditions of vice in American cities. Chicago Club women investigated modern youths' favourite haunts to discover how boys and girls of the city conduct themselves in amusement places.

Their survey carried on secretly during the last six months of 1927 under the direction of Mrs. Philip Schwartz and Miss Jessie Binford for the Chicago and Cook County

Federation of Women's Organization revealed the following facts:

"High school flappers with high flasks dance all night with strangers in dance-halls.

"Girls as young as 15 boast that they can 'drink everybody under the table,' and fail miserably to prove it.

"College boys dispute with gangsters for the right to dance-hall girls. Girls paint their faces more clownishly and flirt desperately to win them as partners.

"Couples dance sensuously, drink openly, and pet frankly, oblivious to unenforced rules of the floor or 'bouncers' hired merely to contribute atmosphere to the hall.

"Unsupervised dance-halls where boys and girls run wild are an active menace to Chicago's social welfare.

"In their gin-saturated atmosphere dangerous theories of free love, trial-marriage, easy divorce and the single-standard are evolved.

"Boys and girls from the best neighbourhoods frequently mingle with those from the worst districts.

"All classes go there because they virtually are homeless. The slums of the Ghetto and the Gold Coast alike have no places for

children. The first are overcrowded tenements and the latter inadequate kitchenettes, the principal distinction in the two being price and location."

According to Mrs. Schwartz, provision of more parks and playgrounds, recreational facilities is the only way of winning boys and girls away.

Mrs. Anna Loucks, a famous police woman of Chicago, says about the modern girls: "Pity the poor flapper who is not as emancipated as her mother was. With all the freedom in the world, she has double the problems to face and is not half as fit to face them as the girl of yester year. 'A liz of tin, a jug of gin, and thou'—that is the Rubaiyat of the younger set.

"Aping the exploits of their collegiate brothers and sisters, boys and girls of high-school age are drinking themselves senseless in roaring dance-halls and road-houses where improper supervision encourages sensuous dancing, petting and all round hilarity.

"To be in the swim at all, the girl of today must keep with the jazz-mad crowd. Small wonder, then, that station houses, police courts and jails are filled up with girls who have sipped the pleasures of the primrose

path and whose ages, in many instances, are not more than 14.

"Free love, trial marriage, divorce—the vocabulary of the modern girl—declare these to be apropos subjects in present day table talk.

"Her mid-Victorian mother had only to look beautiful and her repartee was rated hundred per cent. But her daughter must know her inhibitions and be on speaking terms with her aura if she is to be the life of the party.

"If her family is of the almost extinct species that clings to the fireside, she must meet her boy friend elsewhere. The old folks, you see, are too back-woody for blase moderns. Again, mothers of this type are possessed with minds as dowdy as their clothes, the daughter thinks, and are living in the age of innocence. And there is more truth than poetry to this.

"They really believe their youngsters when they call from road-houses and seek maternal consent to spend the night with 'girl friends' unknown to the family circle. What girls of fifteen years ago could have worked that on her family? No wonder there is a large increase in the number of the girls the police woman must care for.

"And clothes. Mother wore more of them, but her problem was less weighty than that of the modern girl who pays more for the whisps of clothes on her scanty wage of twelve dollars a week.

"A general revival of old-fashioned parenthood and restoration of the home is the only cure for jazz mania. Till that is effected the flapper will flap and the American home will shake perilously on its foundations," Mrs Loucks concluded.

The Rev. William A. Sunday, one of the most renowned evangelists in the United States, says that the modern girl is what she is because the worship of material things is at a fever heat. "Her spirituality," says the evangelist, "is nearly gone in the strife of materialism. She seems lost in vagrant desires. She says and does things that ten years ago would have seemed immoral. She treads on the edge of indecency. She skates on thin ice.

"No nation can rise to great things with a low standard of womanhood. The modern-age girls and youngmen are intensely immoral, immoral without pressure of circumstances. The modern dances are disgusting.

"People who think extreme styles of dress

have no effect on morals, are foolish. Some women think it is all right to appear with little on. I am ashamed to recognize the woman whose garb attracts the staring gaze of men.

"We need only repeat that a nation cannot wallow in the slime of the gutter and long endure. Remember Babylon, Niveh and Rome.

"The teachings of the materialists and the filthy candour of leading thinkers are doing more to tear down the morals of boys and girls than can be restored in all the rebuilding of the next generation."

In the opinion of Miss Jane Adams, to whom the reader has already been introduced, the modern city is responsible for the lack of morals on the part of the youth. The city provides thousands of boys and girls with monotonous work in factories and shops by day and with recreations in the evening in cheap theatres, moving picture houses, saloons, dance-halls and other amusement places, unhealthily stimulating their natural propensities for adventure and pleasure. Thus the youths are gradually led into vice and crime by being exploited physically, morally and financially. Apparently the modern city seeks in the boys and girls only two possibilities, both commercial. First, a chance to uti-

lize by day their new and tender labour power in factories and shops and then another chance in the evening to extract from them their petty wages by pandering to their love of pleasure. "Is it not astounding," asks Miss Adams, "that a city allows thousands of its youth to fill their impressionable minds with absurdities which certainly will become the foundation of their working moral codes and the data from which they will judge the properties of life? Certainly only the modern city has offered at one and the same time every possible stimulation for the lower nature and every opportunity for secret vice."

American educationists also find fault with the modern youth. Dr. Nicholas Murray Bulter, President of Columbia University, is of opinion that good breeding is lacking in the younger generation. They are bad-mannered careless and inconsiderate in dress, in speech and in personal habits, and it would take a fine mesh to discover what they know about political life and public affairs.

For the moral depression he observes Dr. Butler places the blame mainly on the protestant churches and the home. The former, he says, have collapsed and the second has abdicated from its position of authority and con-

trol. The task has been shoved upon the school, which, in the nature of things, is not equal to it.

There are facts to prove the existence of an acute problem of *flaming youth* in the most advanced countries of Europe. We are afraid that even conservative England has been confronted with the same problem. The following statement from the pen of General Booth of the Salvation Army tells the story:

"The lawlessness of our lads, the increased license of our girls, the general shiftlessness from the home making point of view of the products of our factories and schools are far from reassuring."*

It can not be denied that a counterpart of of the same problem exists to-day in the Orient. It is getting serious in some parts of India, particularly in Bengal where *modernism* has had its strongest support. Some of the recent incidents in this connection are too well known to be mentioned here. Discussions on single standard, divorce, free love, sex equality, birth-control and trial-marriage can be heard to-day even in many rural par-

*In Darkest England and the Way Out, p. 66.

lours where young women and wives congregate.

The *flaming youth* is responsible for the greatest number of domestic tragedies in the world to-day. It leads to almost every sort of crime. It tends to destroy the home and check the healthy growth of the State. The treatment of this social malady demands the utmost care and attention of those who think for society and humanity.

It is said, "to be progressive in the true sense, it must work an increase in the sum-total of *human* enjoyment." Mark the adjective 'human' as opposed to brutal, in the expression. Surely, it is not lower enjoyment that the sociologist has in mind when he speaks of progress. If the main object of civilization is the creation of 'human' personality, then it must be said that *modernism* is ot functioning properly to promote that end.

"The characteristic evils of the present age," says a distinguished American writer, "arise from unrestraint and violation of the law of measure and not, as our modernists would have us believe, from the tyranny of taboos and traditional inhibitions. The facts cry to heaven. The delicate adjustment that is required between the craving for emancipa-

tion and the need of control has been pointed out once for all by Goethe, speaking not as a Purtian but as a clear-eyed man of the world. Everything, he says, that liberates the spirit without a corresponding growth in self-mastery is pernicious. This one sentence would seem to cover the case of our *flaming youth* rather completely."

CHAPTER II

THE DISAPPEARING FAMILY

"The stream of a nation's life cannot rise to a level higher than the standard of its homes."

Bishop W. F. Anderson.

"The family is supreme as the conservator of all that is most precious in human relations."

F. J. Bruno.

The signs of the disruption of the home life are manifest in the United States of America to-day. Thoughtful Americans have been warning their people against the evil. "That married women are employed to so large an extent in many of our factories," says W. Gladden, "as a matter of course, have injurious effect upon the home life. . . . The mother of many a household in a factory village leaves her home before 7 o'clock in the morning and returns to it if at all only for a few minutes in the middle of the day, until after 6 o'clock in the evening. You can judge for yourself what home must be without any more mother in it than that. But the influence of the factory upon the home begins even earlier. Tens of thousands of girls spend all their girlhood within the walls of the factory . . . . . .

You can imagine the kind of homes that they will make." ‡

Sometime ago, an American writer expressed his regret that "Just as the invention of the early part of the last century removed industry from the house, and placed the father of the family in factories and shops, so the latest phases of the industrial and social revolution are removing the mother and threaten eventually to dispossess the entire family." "Marriage," he continued, "is disappearing. It has been abbreviated by deferment and divorce. . . . . . The whole institution of moden matrimony bids fair to be recast in a newer and less binding form."*

John Carter, a celebrated American writer, opines: "Pedagogues and clergy alike have been bewailing the decline of home influence. . . . . They have failed to see that what is disappearing is not so much home influence as the home itself."†

One of the signs of the disappearing home

‡Social Eacts and Forces, pp. 29-30.

*"The Passing of the Family," American Review of Reviews, March, 1927.

†Atlantic Monthly, February, 1927.

in the United States is increased divorce. In an article entitled "The Alarming Increase in Divorce" the *Literary Digest* for December 3, 1027 gave the summary of a report issued by the U. S. Department of Commerce. The report showed that marriages increased in the United States by 1·2 per cent during 1926, as compared with 1925, while divorces increased by 3·1 per cent in the same period. The marriages performed in 1926 numbered 1,020,079, an increase of 13,745 over 1925; and the divorces for 1926 numbered 180,868, an increase of 5,419 over 1925. In 1926, the first year for which statistics of annulments were collected by the Census Bureau, 3,823 marriages were annulled, making a total of 184,691 broken homes. In comparing the increases in marriage and divorce with that in population, the Census Bureau estimated the population of the United States on July 1, 1926, the beginning of the Government fiscal year, at 117,136,000, as compared with 115,378,000 on July 1, 1925. On the basis of these estimates, the number of marriages per 1,000 of population was 10·26 in 1926, as against 10·30 in 1925. On the same basis the number of divorces granted in 1926 was 1·54 per 1,000 of population, as against 1·52 in 1925.

This increase in divorce is, no doubt, in harmony with the spirit of the time, says the *Boston Transcript*. The childless marriage, we are told, is now a common thing, and the easy divorce is the concomitant, the co-partner of the childless marriage. The Transcript further says, "We have a great many theories on the subject of marriage and divorce, but the condition recorded is the thing that all have to face. Step by step, year by year, this country, once the most rapid in the world in its increase, approaches the stationary condition. The yearly increase of population has now fallen to 1·5 per cent. It will fall still further. Religious leaders like Bishop Manning preach most earnestly against loose ideas and practices with regard to the marriage and divorce. They seem to be but slightly heeded."

The *Dallas Morning* News points out that the reassuring feature in the present situation is that, even with the relative incrase in divorce, there are still seven marriages for every divorce. But "the optimism to be reaped from this phase of the statistics," says the critic, is not great. It is easier to say that our divorce situation is bringing into light what we have always had in secret than it is to wax

happy over such a situation either in disclosed or undisclosed state."

The number of American divorces per 1000 of population, however, becomes larger than what has been quoted above, if the fact be taken into consideration that in recent years Americans in large numbers have been going to Paris for divorce. Their chief inducement is the French law against publicity. In 1926 less than half the names of the parties were made public in Paris. But in the French provinces complete secrecy can almost be guaranteed.

Some of the American States have astonishing records as to the number of the broken homes. Thus Nevada, in 1924, had 1,097 marriages and 1,037 divorces. In this rate some day divorces may far exceed marriages in many of the American States.

In 1905 there were only 68,000 divorces in the United States, but in 1924 the number increased to 170,687 or in other words, there was one divorce to every 6·9 marriages. In 1926 they reached the figure 180,869. Divorce has increased in nearly all the civilized countries of the West and also in Japan. Of those countries whose statistics are available, Japan comes nearest the United States, with 1 divorce

to every 8 marriages. France had 1 divorce to 21 marriages; Germany 1 to 24; Switzerland 1 to 16; Norway 1 to 30; Great Britain 1 to 96; Canada 1 to 161. In the matter of divorce Japan's position is immediately below that of the United States. Surely England does not rank very high in the list. And India? There are signs that she is getting *modernized* in this respect. Besides the 'uplifters' in the Assembly, a Mrs. Mitter here and a Mrs. Chatterjee there are trying to remove her present draw-back.

Sometime ago Albert J. Nack, an American writer, remarked :*

"Divorce has always been easy in America. There is a certain anomaly about this, since so few of our social relations have escaped some form of Federal supervision. The regulation of marriage and divorce, however, has always been a State concern, and hence there are within the union forty-seven different sets of divorce-arrangements available for every citizen to pick and choose from, since under the principle of constitutional comity, a divorce granted by any State is recognised by all. Even South Carolina, which grants no

*The American Review of Reviews, November, 1927.

divorce for any cause, does not disallow the status of a divorced person moving in from another State.

"Naturally, then, American divorce developed a distinctly commercial side. It could not very well help doing so. Easy facilities in certain States attracted applicants from other States where they were not so easy, thus making good business for lawyers, and adding considerably to the general purchasing power of the population through patronage of hotels, apartment houses, shops and places of amusement. The *divorce trade*, when it came in any volume, was seen to be as profitable and desirable as the tourist trade. Thus in Nevada, for example, divorce took on the distinct character of a local industry, as much as silver mining. The principal city of Nevada in part supports itself on it, and there is evidence of a pretty good allied trade in remarriage.

"Where there is good business to be picked up, there competition appears. The effective demand for divorce (that is to say, the desire plus the economic means of gratifying it) increased rapidly throughout the Union, and interested persons who looked the situation over saw a good prospect that it go on increasing. It was to be expected, then,

that various State legislatures, being composed of people rather responsive to business interests, would put in bids to attract a fair share of the trade. Divorce laws have in fact been eased up in several Western States, mostly by reducing the term of residence . . . "

It may be expected that the divorce trade will increase in volume in those American States where attempts are being made to ease up divorce laws as much as possible. Prominent men like Clarence Darrow, a distinguished lawyer in the United States, or Judge Ben Lindsay are urging easy divorce for world happiness. "It is certain," says Mr. Darrow, "that more freedom of divorce would rid men and women of much unhappiness. It is likewise certain that it would bring more companionship and pleasure. This, in turn, means increased life, and increased life is the best definition of moral conduct."

Behind Mr. Darrow's advocacy of easy divorce are bald facts which he has studied in his own country. He gives expression to his experience when he says, "the commonest observer knows how many lives are ruined by unfortunate marriages. He knows the evil effects of raising children in an atmosphere of hatred and contempt. He knows that a

relationship like this not only destroys happiness but all possibility for usefulness. He knows perfectly well that two people may and often are utterly miserable while kept together and that each of the said people might under other circumstances and new conditions have comfort and happiness for themselves and rear a family that would be a blessing to the community. There are so many instances of this that one must voluntarily close his eyes, if he refuses to know."

The advocates of easy divorce should not be considered as enemies to their country. Conditions of conjugal relationship have become so rotten in some places in the United States that they see no other way of putting an end to such an unhappy state of things. Some well-wishers of American society sincerely believe that easy divorce will make many of their people happier than they are under the existing conditions of home life.

But there are also Americans who sincerely believe that easy divorce will tend towards the destruction of the home or the family. "Think of the terrible danger," they say, "in easy divorce, think how it would cheapen home life and promote licentiousness. To this the advocates of easy divorce

answer, "But what about the terrible danger of easy marriage? Do you have to hire law-years, draw up briefs, submit to examinations, in order to get married? No indeed. Yet the marriage of every unfit couple presents an ever greater menace than the divorce of such couple. Such marriages are apt to spread a physical and moral contagion through any community. A married vixen can cheapen home life as disastrously as any number of divorces. But do we worry about that? Not at alll."

"But stopping people from getting married would be interfering with their constitutional right."

"That is true. But that argument works both ways. If they have a constitutional right to get married when they love each other, they certainly have a constitutional right to get unmarried when they hate each other. And since they are going to do it anyway, why not make it easier for them to do it?"

Judge Ben Lindsay, in his latest book "The Companionate Marriage" proposes:

"A bill to amend the laws relating to divorce would add a clause providing that where couples are childless and where the

efforts of the magistrate to bring about a reconcilement have failed, and where the couple mutually desire a divorce, the divorce shall be granted without further expense or needless delay. This would require no lawyer any more than getting married requires a lawyer. A judge can marry people, and by this law he could under the prescribed conditions, unmarry them."

Judge Lindsay thinks that, if a bill like the above be passed, the unhappy situation will be removed. Domestic quarrels, fighting and shootings, murders, adultery, trial marriage, companionate marriage, desertion, estrangement are facts which should no longer be left unnoticed in connection with the question of the reconstruction of American home. Let the divorce law be easy and the American home will take care of itself. The easy divorce law will make it possible for the quarrelling, fighting or adulterous couples to cut off their conjugal relationships without difficulty and order their lives as they please. But those who doubt the validity of Judge Lindsay's verdict in this respect are of opinion that easy divorce will make the situation worse. They lay more stress upon a policy that will prepare the youth of the

country for a happy and contented conjugal life by developing their moral character through a better system of education. Thus Bishop W. F. Anderson, a prominent figure in the United States Church, says:

"The United States Census Bureau reports that 180,868 divorces were granted in 1926, a larger number than were granted in any previous year.

"The vicious attack upon family life and the rapid increase of divorce in recent years in our own country are ominous for the future of national morals and national welfare.

"The case calls for an aggressive educational policy inclusive of the youth of the land that they be instructed as to the importance of all the moral and spiritual values including marriage, its sanctity and obligation. It is a relation to be entered into not unadvisedly but reverently, discreetly and in the fear of God.

"Nothing is quite so basic for a nation's welfare as the purity and integrity of its home life. The home is the unit of organised society, the nursery of all the nobler virtues, of honour, purity, idealism, character. As the stream cannot be purer than the fountain source of its supply, so the stream of a nation's

life cannot rise to a level higher than the standard of its homes.

"The real problem of civilization is to reenforce the moral and spiritual values that evil shall be overcome with good. If the evil forces dominate disaster is inevitable. If the good can control the evil then we shall have the basis of an enduring civilization."

The divorce situation in the United States does not, by itself, give an accurate idea of the number of broken homes in that country. When it is remembered that there are many couples who, being unable to live together peacefully, live separately with mutual consent; also, who have been forced to live separately by law courts without breaking the conjugal ties, the number seems to be much larger.

The terms 'Companionate Marriage' and 'Trial Marriage' are sometimes used in the United States to cover promiscuous associations of men and women, married or unmarried. These are refined terms for adultery. The thing is that attempts are being made to divest adultery of its social stigma by giving it an appearance or form of marriage. Thus when a married woman illicitly associates with a man, there arises the 'innocent' relation-

ship of companionate marriage between the two, the woman calling the man her companionate husband being herself the companionate wife of the man. Companionate marriage is not recognised by law. If some day companionate marriage or trial marriage, as it is practised now, be sanctified by the U.S. legislature, it will be hard to find out, then, a single instance of adultery in that country. In that case the position of Uncle Sam as a conservator of sexual purity will, surely, be contradicted nowhere!

Judge Ben Lindsay is an advocate of companionate marriage. He is of opinion that young men and women should be allowed to order their lives 'in the light of facts.' And he himself found out as a Judge of the Denver Juvenile Court that adulterous associations of young men and women were significant facts in the community!

Bitter criticism has been directed against companionate marriage. Pleading for greater recognition and security of the value of the home at the national conference of the Child Welfare Committee of America in 1928, Governor Theodore Christianson of Minnesota remarked:

Companionate marriage is 'the latest, the

most fantastic and the most dangerous expression of the revolt against the home.

"Marriage is not regarded as the binding sacred thing it once was. Institutions are all right but home life, even when conditions are not ideal, is better than best institutions for a child."

The violation of the sanctity of the home life is not only confined to the lower stratum of the Yankee society. Even distinguished men are found to disregard the sanctity of the marriage-vows. Scandalous rumours regarding the illicit connection of a late President of the United States with an unmarried girl were not a matter of surprise to the people of that country. The American people are now so much used to the 'affairs' of their multi-millionaries that the news-papers seem to try in vain to create sensations out of them. The affairs of S. S. K, 61 year old wealthy chain-store operator, were not considered as unusual when he was indulging in successive activities with two women, one a girl of 17. At a hearing preliminary of Mrs. K's divorce action, her counsel told of a raid on an apartment off 5th Avenue, New York, in which he said, Mr. K. under the name of Jones, was found with a scantily clad girl who was hiding under

a bed and whom he identified as Miss Gladys Ardelle Fish, a stenographer, formerly of Natick, Mass. Similar cases are of common occurrence in the fashionable circles in the United States.

Instances of corrupt home life are not rare even among the leaders of the U.S. Church. A few years ago the Hall-Mill case created a sensation all over the United States. Dr. Hall, a distinguished pastor of a New York Church, had illicit connection with a married woman, named Mrs. Mill. One night both Dr. Hall and Mrs. Mill were murdered in a lonely place and Mrs. Hall and her brother were arrested on suspicion by the Police. Although both the defendants were released finally, the verdict of the trial court was not, in the opinion of the public, a conclusive proof of Mrs. Hall's innocence.

At a hearing of his divorce suit against his wife, a world-renowned comedian of the U.S. motion picture stage complained of his wife's faithlessness and said on oath that he was not the father of his wife's last son. Sometimes darkest scandals are revealed in the law court in connection with a divorce suit. A few years back the trial judge of a divorce suit found it expedient to appoint ex-

perts to examine the blood of the complaining husband, who was a professor of some law college, his wife, a child and another man to determine whether the husband or the other man was the real father of the child. Whether such a blood examination has any merit or not, it is sometimes resorted to, associating the American home with the blackest infamy.

The tenements of the slums, vagrants and hoodlums represent, no doubt, the darkest picture. Even in comparatively better localities the conditions are far from reassuring. Let a self-respecting foreigner go to Chicago, for example, and try to be a roomer in a private house in the West Side. It is certain that some ugly affair would soon compel him to move to a different house only to experience the same or some other affair shocking to his sense of self-respect and dignity. He will thus be moving from house to house until he gets completely tired of the West Side and at last migrate to a different locality to live in a place which has no connection with home life or with the flapper.

Not only conjugal relationship but also the old ties of love, affection and piety that once held the members of an American family together have become loose. Many mothers

abandon their babies in public streets, railway stations, parks, lake sides or play grounds* and it frequently happens that parents quarrelling and fighting with each other desert their children without making any provision whatever for their maintenance to

* More than 200 mothers abandon their babies in Chicago every year. They abandon them everywhere in parked automobiles, in door-ways, in ash-cans, along the lake front, in parks, department stores, moving picture theatres, railway stations and even in streets.

So said the officials of St. Vincent's Orphanage, 721 N. LaSalle Street, Chicago, announcing on December 18, 1927, that they had many boys and girls for adoption.

"Usually there is a tale of youthful folly or abject poverty behind each case," explained Miss Gertrude Healy, Head of the institution's investigating unit.

"But in more than 90 per cent of the cases the mother is found," Miss Healy explained. "The institution's system of investigation is exceptionally thorough and enlists the aid of police, physicians, hospitals and nurses."

If an infant is found in or near Chicago, it usually is brought to St. Vincent's, according to Miss Healy. An investigation is immediately begun to determine its parentage.

Nurses in the institution have a long established custom of naming a baby after the place in which it was found.

There is Esther Below Zero, found in an areaway of a South Side apartment when the temperature was 8 below zero; Joseph Lincoln found in Lincoln park by a policeman whose first name was Joe; Billy Lake Edge, self-explanatory; Harry Douglas, after Douglas Park, and Mable Elevated, found on an Elevated Railway station.

lead lives according to their dispositions or whims. The little children are then taken care of by the State.

The American youths also are losing their love and respect for their parents. 'The most hopeful thing of intellectual promise in America,' says H. E. Stearns, 'is the contempt of the younger people for their elders. . . . It is a genuine and moving attempt to create a way of life free from the bondage of an authority that has lost all meaning.' Such being the case, there is no wonder that an elder, like a parent or a religious preceptor or any 'old-fashioned' guardian, who supports the sanctity of married life and condemns agnosticism, bigamy, companionate marriage or extreme individualism, should be disliked to-day by young Americans.

In the opinion of those who think that adultery, divorce, desertion, husband-killing, wife-killing, patricide, matricide, etc., are not signs of a nation's progress, the contempt of the American youth for their elders is producing results in America detrimental to her social welfare. The normal relationship between parents and children is losing ground. Instances of young sons and daughters killing their parents are daily increasing in number.

Paternal love, affection and refinement are going to the dogs. Foster-fathers marrying their adopted daughters or men adopting young girls for immoral purposes are not unusual affairs in the United States to-day. Worse than this. The incidents in connection with the murder of an educated young woman in California sometime ago only revealed that a *modern* father might be the worst enemy to his daughter.

The break-down of the sanctity of married life has also been responsible for what may be called domestic murders. Wives believing in free love or companionate marriage sometimes resort to killing their husbands with their own hands or with the help of their paramours in order to lead lives free from a primitive sanction called marriage! We gave an instance of such a murder in the preceding chapter and here is another:

Mrs. Effie Jowers, 43, the mother of five children, and J.E. Swift, 38, her alleged lover, were arrested after they had fled to Arkanasas from Haynesville, La., where the husband of the woman was slain in October 31, 1927. Bloody stains on the floor of his home caused the authorities to make an investigation.

Mrs. Jowers, weeping and begging for mercy, confessed, the officers said, to watching Swift beat her husband to death with a hammer as he lay asleep in their home. Her son, 16, aided him, she said, in throwing the body, in a near by creek.

She stood by the bed-side stopping her ears with her fingers, so that she could not hear him scream and moan. She covered the body with a blanket, after which the three put it into the dead man's car and carried it to Dorcheat Creek, several miles away, threw it into the Creek and returned home reporting Jowers had gone on a visit.

The first clue to Jower's whereabouts came when officers discovered blood-stains in the cracks of the floor of a room in his home. The floor had been scraped and red ink poured over it, they said, but the brown splotches between the cracks failed to disappear. These were analyzed by a chemist who said it was human blood.

Mrs. Jowers confessed after short questioning. Officers said, her love for Swift was at the root of the murder.

Family ties have been so much weakened in modern America that domestic quarrels

often end in murders.[1] In numberless cases

1. The following is an illustration of domestic quarrels ending in murder and suicide:—

Frequent quarrels between Michæl Mulac and his wife Veronica came to an end when Mulac awakened his wife, shot her to death, and then, in the presence of four children shot and killed himself in their home at 2310 S. Sacramento Avenue, Chicago.

Before firing three shots into his own body Mulac took 73 dollars from his pocket and thrust it into the hands of his son, Michæl 7. Then, as the boy, his baby sister, Dorothy 3, and two sons of Mrs. Mulac by a former marriage, Frank and Lawrence Kraus, 16 and 11 respectively, watched in horror, he turned the gun upon himself and fired three times. His body fell beside that of his wife.

"Mulac stole our mother from our father, when he went overseas to fight in the world War," Frank Kraus, eldest son of the murdered woman and her first husband, told the police.

"When our father came back from the War, our mother divorced him and stayed with Mulac.

"They quarrelled frequently. About 2·30 yesterday afternoon mother said she was going to work. She was a waitress in a restaurant some place. Dad followed her. They came back on the same street car about 9·30. They were quarrelling.

"Mother said she was going to her sister's house. Dad said, "If you go, I'll go with you." She said "if you go, I'm not going." They did not go out again but quarrelled all evening.

"About 4 o' clock this morning they were quarrelling and woke us up. About 4·30 we heard two shots and ran out. Mother was on the floor and Dad was working with an automatic pistol reloading it. He handed some money to Mike and then shot himself."

Mulac had placed his wife on a chair and fired two shots into her breast.

the married life is only a farce. How ridiculous it is to see a wife file a suit for divorce on the ground that her husband did not allow her to smoke! A husband uttering the name of a woman in his sleep-talk provides sufficient reason for a divorce suit! Such are the samples of married life in one of the most highly advanced modern societies. It is high time for us to decide whether we should still believe in the purity of our homes or adopt the radical doctrines of love and marriage.

The break-down of the moral reserves of the family is, according to those who have studied the condition seriously, mainly due to industrialism. Mr. Hobson says in his "The Evolution of Modern Capitalism," "Factory life for women, save in extremely rare cases, saps the physical and moral health of the family. The exigencies of factory life are inconsistent with the position of a good mother, a good wife or the maker of home. Save in extrme circumstances, no increase of the family wage can balance these losses whose values stand upon a higher qualitative level."

W. Gladden opines in his "Social Facts and Forces" that factory life is no better for morals than for health. "Factory brings together men of unsocial nature and victims of

contagious diseases and carries the society steadily downward. No amount of material success could be counted as any compensation for such a moral catastrophe. The sentiment of home never blooms luxuriantly in hired homes (factory owned). In the natural order, as I believe, man is the bread winner and woman is the home builder. An industrial arrangement that tends to subvert this natural order is of doubtful benefit."

According to the Chicago Vice Commission, the factory system corrupts family life and begets divorce which is a contributing factor to prostitution. So the unhealthy and immoral conditions surrounding the modern factory must go before prostitution can go. "To abolish prostitution would involve a radical alteration of society."

Professor Paul H. Douglas of the University of Chicago blames industrialism for divorce. According to him "the range of employment open to women makes it possible for wives to leave their husbands and to dissolve relationships which have become irksome. The increasing ability of women to stand economically upon their own feet has in turn made men more willing to break off marriage ties."

Miss Jane Adams is of opinion that industrialism and commercialism, which are the characteristics of modern cities, are mainly responsible for the weakening of home-ties and for most of the vices and crimes in America. The modern city provides thousands of boys and girls with long monotonous work in factories and shops by day and with recreations in the evening in cheap theatres, moving picture houses, saloons and dance-halls. These latter places stimulate their natural propensities for adventure and pleasure and gradually lead them into ruin. Thus thousands of boys and girls become mentally and morally unfit for the responsibilities of married life.

The disruption of the home-life is also manifest in the advanced European countries. The problem is getting serious in several places. "It is the home," says General Booth, "that has been destroyed, and with home the home-like virtues. It is the dis-homed multitude, nomadic and hungry, that is rearing an undisciplined population, cursed from birth with hereditary faults of character."

The *disappearing family* has also come to be a phenomenon in some of the Oriental communities which have been following in the

footsteps of the West and getting *modernized*. It may be considered as one of the most serious problems in modern civilization, if not one of the saddest tragedies.

Social thinkers all over the civilized world see the danger but do not yet know exactly what to do. Thus one may hear the American sociologist express anxiously:[1]

"The family is supreme as the conservator of all that is most precious in human relations. How to make men and women so that they want to participate in the joint adventure of family life and how to equip them so that they may do it successfully, are the real tasks which face America to-day."

1 Frank J. Bruno, Director of the Department of Training for social work at Washington University, St. Louis.

CHAPTER III.

BEHIND THE WINDOW-SHOW OF DEMOCRACY

"Democracy is still a dream and a hope rather than a fulfilment."

"Democracy must be rescued from the wicked step-mother, Individualism."

A. J. Todd.

George Bernard Shaw says: "There is only one political thing on which the people of a state are unanimous, and that is their desire for despotism.

"The imagination of the people attributes to the despot omniscience and they confer omnipotence on him. All people have a god whom they create in their own image. There are many gods but no one has heard of a god who is democratic, because man is not democratic. Although it is the essence of democracy that people should vote for measures, they invariably vote for men or give power to a group of men.

"The choice of a despot has behind it a consciousness of consent. As soon as he begins to govern this is changed into dissent."*

* An address before the Fabian Society, December, 1927.

In short, Mr. Shaw seems to say that people are opposed to democracy but not ready to admit it.

Examine the internal affairs of a highly democratic State which stands for a government of the people, for the people and by the people and you will find out for yourself the futility of calling that State democratic and discover the truth of Mr. Shaw's statement.

So a highly reputed educationist of the United States says: "Democracy is still a dream and a hope rather than a fulfilment. It is still turbulent and wasteful, embarassing as a bombastic relative, uncertain as a child, challenging and straining our faith".†

Surely there are facts behind such a generalization. Those who have sincerely studied facts in the United States of America do not seem to give much credit to American democracy. The following remarks of a highly respectable American citizen reveal what democracy has come to mean in the United States:

'During the past few years there has been a frank and unblushing surrender of idealism in our public affairs. As a people we have con-

† A.J. Todd, Theories of Social Progress, p. 345.

doned the most flagrant corruption in high places. No passion of indignation has swept the country at revelations of venality that, everyone must acknowledge, undermines the very foundations of our national structure. In the expressive slang of the day, "Anything goes if you can get away with it. ....

"All the time huge sums of money are poured out to buy nominations and control elections. If this goes on we must know we can not escape the day of reckoning. After us the deluge."*

Instances of the most flagrant corruption in high places are too numerous to escape public notice but the American people in general do not seem to worry much about that. The people do not really mean democracy; in fact, the majority of them do not understand what democracy stands for. They do not vote for measure but they vote for men. Often they create despots by their votes and when their creatures pinch them against their will, it is taken as a matter of course.

So it often becomes necessary for the patriotic Americans to remind their countrymen of their duties as a democratic people.

* Mrs. Nellie J. Ross, the first woman Governor of Wyoming.

Such a reminder could be found in the following:

"More than anything else, we need an awakened public conscience that will condemn and punish the illegitimate use of money, that will brand the corruptionist—man or woman, Democrat or Republican—as a traitor to America's destiny, and that will make binding upon every citizen the patriotic duty of voting in accordance with his or her honest and sincere convictions."*

Often voting according to the pious convictions of the voters does not take place in the United States where the almighty dollar controls almost everything. In an election campaign the citizens who sell votes, who control votes and persons voted for are all guilty of what they are not supposed to do as a democratic people. They are guilty with the consciousness that they are not going straight or doing the right thing. Does democracy mean much where nominations are bought or elections controlled for personal gain, or when fraud instead of ethics set the machinery of government in motion?

An American city does not seem to be free

* The World's Work (February, 1928), p. 371.

from vote-frauds at any of its elections. Let us take, for instance, the case of Chicago. During 1927 the Citizens' Association of Chicago had investigated into the vote-fraud cases of that city and its report revealed that twenty-three judges and clerks of election had been found guilty of complicity in ballot frauds and most of them were serving sentences of one year or more in the county jail, imposed by Judge Edmund K. Jarecki. More than ninety others were awaiting trial.†

The report expressed the belief, based on observation on the part of the Association's officials, that it had long been the custom of the political powers that had controlled the 16th precinct of the 42nd ward to throw about 300 fraudulent votes for favoured candidates at each election. The investigators saw the ballot-box puffed with 300 illegal ballots by the election officials at the election of April, 1925.

The Report says, "As a result three of those officials—Burke, Newman, and Nehring—were sentenced to jail for six months. Because of the intervention of other courts

† The 53rd annual report of the Citizens' Association of Chicago.

none of these men have been required to serve their sentences."

The seriousness of the vote-fraud situation was indicated by the fact that the recount conducted by Judge Jarecki during the preceding six months had already revealed gross irregularities in more than a score of wards. The Association opined, "there are at least 250 precincts in which vote-frauds are habitually committed." ...

The report also revealed that the brief and argument that had been presented to the Supreme Court in the interest suit against Governor Small by the Attorney General's office was prepared by the attorneys employed by the Citizens' Association.

The Association opposed the Governor's bill to amend the Quo Warranto statute in such a manner as to make it impossible to oust a governor or other State officials found guilty of unlawfully retaining public funds.

The report also continued facts regarding abuses in the execution of the law and in the administration of municipal affairs.

The report of the Citizens' Association of Chicago made three things clear:

Firstly, that Chicago's elections were associated with serious vote-frauds.

Secondly, that the Governor of the State of Illinois was thwarting the attempts of the people of Illinois to control public funds.

Thirdly, that the execution of the law and the administration of municipal affairs in Chicago were abusive.

Surely these are not happy signs of a democracy.

Not only Chicago but every other city in the United States has its political abuses. This is confirmed by the following words of Judge Ben B. Lindsay:

"More than ten years ago I told the truth about politics in the city of Denver and successfully challenged all America to deny that it was the truth about all cities."

Judge Lindsay's story of the political conditions of the city of Denver is supported by Harvey J. O'Higgins, a distinguished citizen of the United States, who says in the introduction of Judge Lindsay's work "The Beast and the Jungle:

"The story told by Judge. Lindsay is a story that is true not only of Denver but of any other American city in which a Lindsay might appear. It is a story of the fight of one against the conditions that threaten to make the American democracy a failure in

government and a farce in the eyes of the world..."*

Judge Lindsay's story of the city of Denver, which he narrated in his "The Beast and the Jungle," might be interesting to the reader but the space is too limited to permit more than a cursory view of the matter. Judge Lindsay's narrations show that at election times election-thieves voted many times openly. The public helped them by arresting the objectioners. The best people of the city joined the worst people to vote the same ticket. When the election was over the opposition newspaper ceased its scolding, the ministerial denunciation of the election thieves were condoned and forgotten.

Members of the legislature in Denver were accused of fraud in the purchase of State supplies and, some months later, members of the city government were accused of committing similar frauds with the aid of the city officials and prominent business-men. It was proved in court, for example, that "bills for $3 had been raised to $300, that $200 had been paid for a bundle of hay worth $2 and $50 for a yard

* Judge Ben B. Lindsay, The Beast and the Jungle, see Introduction.

of cheese-cloth worth 5 cents; barrels of ink had been bought for each legislature, though a pint would have sufficed; and an official of the police department was found guilty of conniving with a gambler named Jim Marshall to rob the express train! Their crimes were not denied. They were publicly denounced by the investigating committee, but they all went scot-free on appeals.

That was not all. The legislature was extremely corrupt; it was dominated by big bosses, mostly industrial and commercial. The head of a party representing the interests of the party-members, the capitalists, selected candidates for the Houses. Bills that were favourable to the party-members were introduced in the Houses by nominees. The party-representatives incurred the displeasure of the party-members if they failed to see their interests. The Senators were bribed to kill a bill which was distasteful to a party; the Speaker of the House and his clerk were bribed by an interested party to postpone the hearing of a bill. The bribed clerk vanished with the passed bill before it was signed by the Speaker and when the former was found he was dragged and beaten. The State Supreme Court reversed previous decisions, as in the case of Three

Fourths Jury bill, without blushing apologies. The senator of a party could not continue to have its support if he failed to promote the party-interests. The boss or the party-leader was all powerful, the public was nothing. The boss was owned by the big-fellows, the capitalists. He decided whether his appointed senator was ever to get another appointment. The judges got their places through the boss. The jury stood in with the boss and the big fellows. The public,—half of them were with the big fellows, the other half knew nothing. Lawyers liked to be favoured by the big fellows—incurring their displeasure meant failure in the legal profession.

The Republicans and the Democrats were in the same boat as far as the corruption went. Party-workers worked for offices and not for a principle. Offices were offered by party-leaders to those who ensured a large campaign contribution. Even gamblers played an important part in politics. There was a gambling trust in Denver and the influence of a gambler-millionaire in politics was immense.

Judge Lindsay remarks that party-interests, however foul, play in American politics; honesty has no place. An election is not a contest of parties but a contest of corpora-

tions through their paid agents for the control of the machinery of government. "The workers," he says "in the ranks of the fight were working for nothing apparently but the promise of this or that 'job' under the politicians. The politicians were struggling for nothing apparently but the offices and the graft to which they hoped to be elected. The corporations over them all were apparently using them all to keep themselves above the laws by owning the sources and agents of the law. And the people? The dear people? In none of the private conversations or secret concourses of the politicians, do I remember hearing the people mentioned except in the way that the directors of a 'wild-cat' mining company might speak of the prospective shareholders whom they had yet to induce to buy stock."*

Judge Lindsay describes stories of riots and murders with the opening of the palls, for which the campaign contributors were responsible.

It was also revealed that the Board of County Commissioners of Denver was corrupt. The Commissioners were robbing the country in alliance with a printing company.

* The Beast and the Jungle.

When Judge Lindsay exposed that his court-supplies alone cost the county $40,000 more than they should have in 6 months, he was committed to the most barbarous repressions by the Board. That is enough. The story of Denver might be that of every other American city as Judge Lindsay challanged all America to deny what he told about politics of the city of Denver was also the truth about all the American cities.

Judge Lindsay's views are shared by those Americans who are not afraid to tell the truth. As we shall see later on it needs a little bit courage to tell the truth about American politics and as such courage could be found only in a limited circle, honest criticisms of American politics by the Americans were not plentiful. We now introduce the reader to a distinguished American citizen, H. L. Mencken, who is, according to the last edition of the Encyclopædia Britannica, "the greatest critical force in America," for an expert opinion eabout American politics. Mr. Mencken boldly asserts:

"If there is any large American city whose peculiar problems are dealt with completely and justly by its State legislature, then I must confess that twenty years in journalism

have left me ignorant of it. . . . . The State legislature is never intelligent; it represents only the average mind of the country bosses, whose sole concern is with jobs. The machines that they represent are wholly political, but they have no political principles in any rational sense. Their one purpose and function is to maintain their adherants in the public offices, or to obtain for them in some other way a share of the State funds. They are quite willing to embrace any new doctrine, however fanatic, or to abandon any old one, however long supported, if only the business will promote their trade and so secure their power . . . . It is almost impossible to imagine a man of genuine self-respect and dignity offering himself as a candidate for the Lower House—or, since the direct primary and direct elections brought it down to the common level, for the Upper House—in the average American constituency."

Such is the picture of a legislature in the United States. But what about the Federal legislature, the U.S. Congress of which the

H. L. Mencken, Politics (an essay in "Civilization in the United States" edited by H. E. Sterns, P. 14).

world hears so much? Again we depend upon Mr. Mencken for an answer:

'Of the 430 odd representatives," says Mr. Mencken, "who carry on so diligently and obscenely at Washington making laws and determining policies for the largest free nation ever seen in the world, there are not two dozens whose views upon any subject under the sun carry any weight whatsoever outside their bailiwicks, and there are not a dozen who rise to anything approaching unmistakable force and originality. They are, in the overwhelming main, shallow fellows, ignorant of the grave matters they deal with and too stupid to learn.

"The better sort of congressman, to be sure, acquires after long service a good deal of technical proficiency. . . . . But the average congress-man lifts himself to no such height of sagacity. He is content to be led by the fugleman and bellweathers. Examine him at leisure, and you will find that he is incompetent and imbecile and not only incompetent and imbecile; but also incurably dishonest."

Mr. Mencken's emotion does not stop here but continues in full vigour thus:

"The first principles of civilized law-

making are quite beyond him; he ends as he began, a local politician interested only in jobs. His knowledge is that of a third-rate country lawyer—which he often is in fact. His intelligence is that of a country newspaper editor, or evangelical divine. His standards of honour are those of a country-banker which he also often is. To demand sense of such a man, or wide an accurate information, or a delicate feeling for the public and private proprieties, is to strain his parts beyond endurance."

Next, about the members of the Lower House—"the typical American assemblage of typical politicians, the corner-stone of American representative system, the symbol of American democracy"—Mr. Mencken says that well over half of them are obscure lawyers, school-teachers and mortgage-sharks out of almost anonymous towns—men of common traditions, sordid aspirations and no attainments at all. "One and all, the members of this majority—and it is constant, no matter what party is in power,—are plastered with the brass ornaments of the more brummagem fraternal order. One and all, they are devoid of any contact with what passes for culture, even in their remote bailiwicks. One and all,

their careers are bare of civilizing influences. Such is the American Witenagemot in this 146th year of the Republic. Such are the men who make the laws that all of us must obey, and carry on our dealings with the world."

Such is the picture of democracy of one of the produest nations in the world! Surely the picture is not a bright one. Because of the domination of the big bosses in American politics the dream of democracy has not been realized. Modern industrialism seems to be opposed to democracy as the higher social and individual attributes necessary for the success of the latter do not seem to be encouraged by the former. For the success of democracy a society should be based upon such a moral ground that its members care more for the welfare of the group as a whole than their self-interests. It is a question of sound education to prepare a people for the ideals of democracy and no system of instruction which does not make provision for its moral and spiritual elevation can be said to serve the purpose.

The big bosses are so much determined to retain their supremacy in American politics that even a fair criticism of the existing political conditions often provokes their bitter anta-

gonism. If the critic is in important public service or a man of profession who aspires after a successful career in life, he is likely to be ruined by his criticism. Judge Ben Lindsay's sincere criticism of the political affairs at Denver had so much exasperated the big bosses of that city that he was subjected to the utmost repression. The thieves, the gamblers, the saloon-keepers were cheered on against him. There were times when even the churches were afraid to aid him. The big bosses—the heads of the street railway, the telephone company, the gas and electric company, the water company and most of the other Denver corporations and combinations of finance—had made it their particular ambition and personal aim to beat him down and crush him out of public life. He fought alone,—at times absolutely alone. And he is still fighting!

"He has been offered bribes that might buy a millionaire. He has been promised a career in politics, a fortune in law. He has been given the hope of worldly preferments that might seduce the highest ambition. When these have failed to win him, he has been threatened with all the punishments that the most unscrupulous power and the bitterest

hate could conceive. To destroy his reputation, false affidavits have been sworn out by fallen women, accusing him of the lowest forms of vice. Attempts have been made to lure him to houses of ill-repute where men were lying in wait to expose him. The vilest stories about him have been circulated in venomous whispers from man to man and woman to woman. Friends have been frightened or bought or driven from him. His life has been threatened. Special laws have been introduced at the State Capitol against him. The Denver Chamber of Commerce has publicly branded him an enemy of State. At times the lights in his rooms at the Court House have been cut off and he has had to go to the corner drug-store at night and buy himself candles to continue his work."*

The above reveals the true nature of those rich people who control the City, the State and the Federal government of the United States. These men lack that very thing—character—without which no member of a civilized community can be appreciated. The reason why the big bosses of the United States are generally devoid of a higher moral sense is that

* The Beast and the Jungle, Introduction.

they are bred and brought up under a culture in which the acquisition of wealth, and not the formation of character, is regarded as the primary object of life. The result is as to be expected,—wealth and character scarcely go hand in hand, nay, character is sacrificed to wealth. Mammon is placed above the god of character. The mammonic cult pervades the society by superseding the doctrines of truth and humanity. Had it not been so, a man like Judge Ben B. Lindsay who dared to speak the truth, would have been welcomed and respected instead of being subjected to the most barbarous repression.

That is why we have said that it needed a little bit courage to tell the truth about American politics. Political wrongs are often taken as a matter of course without protests by the people, the majority of whom are helplessly dependent upon the capitalists for their livelihood. Even the educated do not seem to be inclined to say anything which is distasteful to the rich. Thus the all powerful Bosses govern the Yankee Society. And they govern in the name of Democracy! In reality it is *Dollarocracy* and not democracy.

From Mr. Mencken's statement we have got an idea of the character and activity of

most of the representatives of the people of the United States in the U.S. Congress. Here it must be said that because of the sincerity, honesty and integrity of a very limited number of Congress-men—when such a group happens to be in the Congress—that the dignity of the U.S. Congress is often saved from infamy. These upright and worthy citizens try their utmost to keep the Federal legislature free from dollarocratic impurities, although their attempts are not always crowned with success. Sometimes a senator elect from a State, who has secured his election through fraud and curruption, is successfully ousted. Such was the case in early January 1928, when Frank L. Smith senator elect from Illinois, was expelled from the U.S. Senate. A tangled situation arose when Mr. Smith was denied a seat in the Senate on the ground that he had got a large share of his primary campaign funds from the heads of the public utilities of Illinois, an act which was not worthy of him as the chairman of the Illinois Commerce Commission and that his credentials were tainted with bribery and corruption. Senator J. Reed took the position that Smith by his expenditure of $480,000 in the senatorial primary of 1926, of which over

$200,000 was contributed by Samuel Insull and other public utility magnates doing business with the Illinois Commerce Commission, forfeited his right to a seat in the Senate. "I maintain," said the senator, "that it is the duty of the Senate to protect itself and the country and to say that fraud and corruption vitiate the election. To take the opposite view would be to open the doors to every kind of fraud and inequity and the Senate would be defenceless and rogues may as well begin their nefarious business in the open." The opposite view was that the Smith-credentials should not be challenged because the Illinois voters, at the time of the election, were aware of the facts relative to his primary campaign funds. Some of those who supported Smith in the Senate went so far as to say that however tainted with corruption the nomination of a candidate for the Senate might have been, though it might be established that it had been procured by open and revolting bribery, the facts having been published during the campaign and then brought to the notice of the electors of the State who nevertheless gave him a plurality of the votes cast, his election was unimpeachable and he must be seated: that to reject him was to impair a sacred right of his State.

There was a hot debate over the issue whether the United States had a right to reject the senator-elect of Illinois. But finally by a vote of 61 to 23 the Senate declared the seat of Frank L. Smith of Illinois vacant. In the eye of the Senate Mr. Smith was no longer a senator-elect.

Whether the action of the United States Senate in this matter was right or wrong, the people of Illinois saw a great menace to their rights as citizens of a free State. Their views were expressed by their Governor when he said, "This attempted denial by the Senate is, in my judgment, fraught with the most serious consequences to constitutional government that have arisen in the United States since the great civil war. A recognition of the unwarranted and outrageous proceeding of the United States Senate in denying the people of a soverign State the right to electc their own representatives would sweep away the last vestige of self-government and the political independence of the people of a free State. On behalf of Illinois I can not and will not recognize the action of the United States Senate in declaring that a vacancy exists in the representation of Illinois in the United State, for to do so would be to bargain away the constitu-

tional rights of the people of a sovereign State and would be recognizing the power of an unauthorized body to disfranchise an entire state."

But in the opinion of the patriotic Americans the action of the United States Senate in denying Mr. Smith a seat in the Senate was right as the United States Senate, as a law-making body for the entire nation, had every right to see whether a senator-elect was the right kind of man to hold the noble office of a United States law-maker. A State might send to the Senate a convicted felon, the perpetrator of a foul murder, even a traitor whose hands had been raised against his country and who might be plotting against its very life; but the United States Senate should protect itself and the country from such a man.

The incident was interesting as it was unprecedented. It created a sensational occasion for examining the relation between a State of the Union and the United States in a new light and it was so because there happened to be in the United States Senate some worthy men who had the courage to stand against fraud and corruption. Mr. Smith was really the man of the big bosses who provided

him with a large part of the primary campaign funds with which to bribe the Illinois voters. Such things were of common occurence at Senatorial elections everywhere in the United States and many of the Senators were aware of such facts better than anything else on earth and therefore did not think of challenging the credentials of a man ready to take the oath of office in the Senate. The contest between the Unied States and Illinois was really a contest between democracy and dollarocracy and luckily for the Union the former came out victorious. Let it be said that such a contest between democracy and dollarocracy seldom takes place in the United States as the big bosses always prove too powerful to be quarreled with and as also there do not always appear a sufficient number of men in the Senate to take the initiative of a contest for the sake of democracy. If such a contest actually takes place, it is almighty dollar that generally wins. The defeat of Frank L. Smith, the man of the big bosses—although theoretically a man for the people of Illinois,—was a rare case.

Instances of the most flagrant corruption in high administrative positions are not less conspicuous in democratic America. Early

in 1928, Edward Jackson, Governor of Indiana, was tried on a charge af conspiracy to conceal an offer of a bribe of $10,000. His predecessor, Governor Warren T. McCray had been convicted in the federal court of using the mail to defraud and was sentenced to the Atlanta penitentiary.

In December, 1927, Henry S. Johnston, Governor of Oklahama, was impeached on six charges, the first of which was wrongful and illegal suppression of the State legislature and preventing the said body from functioning in its legal capacity at the State Capitol. There was also a charge of moral turpitude against the Governor as he was alleged to have been unduly influenced by his confidential secretary, Mrs. Hammonds, who had been described at a regular session of the legislature as "the woman governor." Chief Justice Fred T. Johnson of the State Supreme Court was also impeached with Governor Johnson. Four years prior to this incident, Governor J. C. Walton of Oklahama had also been impeached on a charge of unlawful suppression of the State legislature. We have already seen that there were charges against Governor Small of Illinois of unlawfully retaining public money and that the Attorney General's office had

presented the brief and argument to the Supreme Court in the interest-suit against him. In 1921 he was convicted and tried on a charge of conspiracy to appropriate for himself and his associates a large sum of the interest-money on public funds over which he had control.

There had been so many charges at different times against Governor Small that one wonders how he could successfully retain his position and get himself re-elected at the end of his term of office. Governor Graham of Vermont was convicted on a charge of robbing the State of its money in 1929 and sent to the penitentiary for several years. It is needless to multiply illustrations of this sort.

Even high federal offices are not free from corruption. The Sinclair-Fall conspiracy trial which created a national scandal and nationwide sensation, revealed that Teapot Dome, the Wyoming naval oil lands, asserted to have a value of $100,000,000, had been leased by A. B. Fall, the Interior Secretary, to Harry F. Sinclair, in a manner that was highly prejudicial to the dignity of an official. Instances of bribery, the squandering or robbing of public money, negligence of duty, flagrant violation of laws and partnership with the criminals are

common in many departments of public activity.

There were amazing records of corruption in connection with the enforcement of the Prohibition law in the United States. According to John W. H. Crim, former United States Attorney General, every day at least twenty-five million dollars changed hands as graft to one hundred thousand city, country, State and Federal officials for illicit traffic in intoxicating liquor. This suggested that at least one hundred thousand officials corrupted themselves in connection with the enforcement of only one law. How much faith a citizen of the United States had in the integrity of the U.S. Army was implied by the following statement of a Federal official: "From what I observe, the United States could put the whole United States Army along the Canadian border and yet booze-smuggling would not be stopped. The army from private up to generals would become boot-leggers just as many police, low and high, are in our big cities."

We were told that at least one hundred and thirty-five thousand murderers were at large in the United States in 1923. Such a fact plainly indicated the unsatisfactory condition of administration as well as adjudication in

that country. That is why Chief Justic Taft of the United States Supreme Court once said: "The administration of criminal law in this country is a disgrace to civilization . . . The trial of a criminal seems like a game of chance with all the chances in favour of the criminal and if he escapes, he seems to have the sympathy of sporting public."

Who are responsible for the failure of law enforcement? Apparently none because the different officials and parties concerned find fault with one another for the failure. According to an American citizen, "For the failure of law enforcement judges sometimes blame each other. They know the drone on the bench and those who carry favour with politicians and with contributors to political campaign funds. Judges often blame the police, the prosecutors, the jurors individually and collectively, Prosecutors blame the judges, the police and the jurors, the jurors blame the prosecutors, the police and the courts. The public blames the whole lot. The bench and bar blame the public in the last analysis because the public does not go to the palls to elect competent officials and refuse to serve on juries. And the public answer that when enlightened and decent citizens appear for jury service, lawyears

and courts find ways of shunting them off in favour of jurors who do little thinking for themselves." The reader may easily understand that all the parties—the judges, the jurors, the police, the prosecutors and the public are to blame for the failure of law enforcement in the United States and the reason for this unhappy situation is that the American people in general do not seem to have much respect for laws. It is not difficult to establish, says, Richard J. Firregan in the Welfare Magazine, December, 1927, that "not only is there a widespread disrespect for law in the United States, but that there is a growing disrespect for those who make, enforce and interpret the laws. And that on the part of those who make, enforce and interpret the laws there is a growing disrespect for people who put them into office." A banker of large public spirit, a student of affairs in the United States and abroad, says: "There is not much respect for the law here. When men are permitted to comit murder and other crimes and the juries and courts fail to inflict penalties or if the conviction is secured and the criminal is pardoned, something ought to be done. Of course you know that England is cited as being so much more free from crime than this country.

Over there when a crime is committed the offender is punished according to the law and the law acts speedily. Here it is quite different."

An American lawyer and executive with an international reputation answers that most laws are being enforced on poor persons who are without political pull. "I cannot recall", he says, "a single case in which a wealthy man has received capital punishment. A man caught stealing a railroad or an oil-field, robbing a warehouse full of grain or looting a bank, will get little or no punishment, but if he be poor and steals only a suit of clothes worth fifteen dollars he will go to the penitentiary." This critic, like many others, blames first, the archaic criminal procedure which permits delays in trials and discriminatory favours by police, prosecutors and judges to the wealthy and powerful over the poor and weak; second, mistrust of policemen's evidence because of frequent occurrences of crimes committed by police, notably in shooting and killing men and boys whose only offence is to run away, in subjecting prisoners to the third degree, and in evading service of the *habeas corpus* writ.

A nationally known American labour

leader places the blame for non-enforcement of laws on the political ownership of judges. He says that the judge must bow to the will of the political boss who permits his name to appear on the election ballot. The political boss maintains his power because he bows to the wishes of the ward healer who delivers the votes. "The ward healer is a pool-room bum or a bootlegger and the final analysis is that it is in such hands we find control of our courts. The use of money will prevent action in 90 per cent. of the court proceedings, either civil or criminal. We must check the cause of this condition," is his conclusion.

According to a report of the Illinois Association for Criminal Justice for 1926, there were 12,543 prosecutions in State Courts for felonies but 10,568 resulted in no punishment whatever. Again, there were 10,829 cases where individuals were arraigned in municipal courts on felony charges but over 6,000 were realised by municipal judges. "The practice of the State's Attorney," remarks the Association, "in compromising with criminals and agreeing to reduction of the character of charges from a grave offence to a petty offence has become so prevalent in Cook County that the criminal population has be-

come contemptuous of the law and fear of punishment no longer is a deterrant of crime." All this reveals the real condition of the enforcement of law in the United States.

In a report submitted, more than five years ago, to Hinton G. Clablaugh, head of the State Board of Pardons and Parols, Illinois, by a committee of three professors of three local universities, strenuous objections were voiced to the system which permitted States attorneys and judges to accept a plea from an accused man for a lesser crime than one of which he was accused. Thus, the professors pointed out, in hundreds of cases judges and prosecutors accepted pleas of guilty for petty larceny where grand larceny was charged, and pleas of guilty of man-slaughter where murder might be proved by trial.

Mr. Lorin L. Baker's book, "The Imperilled Freedom" was a charge of large-scale graft against President Hoover: an allegation that the President's campaign for office had been financed largely by the milking of an oil company by his friends, to the ruin of thousands of investors; a further allegation that throughout his term of office the President sacrificed the real interest of the American people to please those same financial friends.

Reviewing the book Robin Temple, a British journalist, says:

"This is a tragedy: If there is any substance in Mr. Baker's allegations, it is a matter of supreme importance, not only for America, but for the whole world."

Mr. Temple also says:

"I suppose the public life of the United States of America must for ever remain something incomprehensible to the English mind. We have just enjoyed at secondhand the spectacle of the Mayor of New York (who not so long ago came over here and after two hours' rush round London favoured us with his profound views on how to administer it) indicted on a charge of receiving wholesale bribes during his term of office.

"Far from being regarded as under suspicion, we find him met with cheering crowds on his way back from the court and the whole unsavoury business treated as something natural and ordinary."

Mr. Temple further says, "America assumes that a public servant is corrupt, and on the fairly numerous occasions when the scandal gets so big that something has to be done, the crowd feels that the delinquent is just unlucky. I know that there are more powerful,

more cunning, or better-connected men in office who are just as guilty as the prisoner at the bar, but who have contrived to avoid breaking the supremely important Eleventh Commandment, "Thou shalt not be found out."

With an eye to various political abuses in his own country an old-fashioned American remarks:

"This universal indifference to dishonesty, the moral callousness of our supposably 'best people' is the amazing fact of the day . . . . . The social infection which manifests itself in so many unpleasant symptoms may lie in the very fibre of American character itself, which no longer condemns crime when it attains six figures. Democracy, if it is to work at all, requires a belief at least in the ideal of common honesty."

Perhaps the reader has now got a clear idea of what democracy practically means in one of the most highly *democratized* countries of the West. The window-show of American democracy has been too dazzling for the outsiders to see clearly the real scenes behind it. When the actual scenes are seen, doubts creep into their minds about the success of democratic ideals. It seems that the high ideals of democracy cannot be realized without a con-

siderable degree of moral perfection of the individual members of a society. And the question of moral perfection is nothing but a question of the subordination of the matter to the spirit. Brotherhood of man—and not dollarocracy—is really the essence of democracy, for which Mammon must be subordinated to God of love.

Happily the patriotic Americans are getting conscious that a nation cannot stand upon material success alone. Thus Mrs. Nelly Ross, the first woman Governor of Wyoming says :—

"This Government of ours founded upon the ideal of democracy has held out the greatest hope of the material and spiritual progress to mankind. Surely, if any people ever gained it, we have gained the goal of material success. But that success will be as dust and ashes if we do not also gain spiritual salvation—a goal that can be attained only by the development of character. "Back to idealism," must be our national cry if we are to save the soul of America."

"What has tended to disappear," says Irving Babbitt in an article, 'The Critic And American Life' is the inner life with the special type of control it imposes. With the decline of this inner control there has been an increasing

resort to outer control. Instead of the genuine Puritan we then have the humanitarian legalist who passes innumerable laws for the control of people who refuse to control themselves. More is involved in the failure to solve this problem than the Puritan tradition. It is the failure of our contemporary life in general. Yet, unless some solution is reached by a full and free exercise of the critical spirit, one remains a mere modernist and not a thorough-going and complete modern; for the modern spirit and critical spirit are in essence one.

"The activity of our uplifters is scarcely suggestive of any divine and supernatural light. Here is a discrimination of the first importance that has been obscured by the muddy thinking of our half-baked intelligentsia. One is thus kept from perceiving the real problem, which is to retain the inner life, even though one refuses to accept the theological nightmare with which the Puritan associated it."*

Thus we see a picture of the tragedy in connection with the realization of man's modern political ideals. Truly democracy is still a dream and a hope and not yet a fulfilment. Mere window-show of democracy does

* The Forum, February, 1928.

not lead to progress. "It is possible," says an American thinker, "that democracy may contribute, and contribute largely to progress, but this can only result when democracy is willing to educate and discipline itself to the point of an intelligent appreciation of what its problems and interests are and of a willingness to accept responsibility and subordinate itself to the high demands of successful group policy. Democracy must be rescued from the wicked step-mother, "Individualism."*

A. J. Todd, Theories of Social Progress, p. 345.

CHAPTER IV

THE RISING TIDE OF CRIMES

"We have created a vast machine which proves to be a Frankenstein which is devouring us."

Rev. John H. Holmes.

Recently crimes have increased in every civilized country and the United States of America, one of the foremost modern countries, is passing through the worst crime age in her history. "The beginning of our prohibition age" said Arthur Brisbane, a famous American journalist, some time ago, "which was to empty prisons, insane asylums and eventually put an end to crime, is strangely the beginning of the worst crime-age in our history. As you travel across the continent, newspapers bring you their stories of robberies, holdups, kidnappings and other crimes at every railroad station." Proceedings of the annual meetings of the American Bar Association for many years show that lawyers and judges regard the crime conditions in the United states as the worst in any civilized country.

The main characteristics of this crime-age are that the old hardened criminal of former days has almost passed out and his place has been taken by young men and women.

Edward E. Gore, formerly President of the Chicago Crime Commission, at a meeting in Hotel La Salle in Chicago remarked: "The old criminal as cartooned with the short hair and the under-shot jaw is no more and the youth of the land is out in front. Criminally, the girls are playing a more conspicuous part than ever before in crime history." As a proof of this assertion as far as Illinois was concerned, Mr. Gore said that 60 per cent of the inmates of Joliet penitentiary were under 25 years of age and that crimes such as robbery, burglary and larceny usually were committed by persons between the ages of 17 and 22.

Chicago is generally known as the worst criminal city in the United States. But Mr. Gore denies it. He says that no big city in the United States is worse than any other as far as crime is concerned. "There is no city of magnitude in the country," he says, "that does not have its crime problem just as has Chicago. No big city in America can pull its skirts aside and snub Chicago. Crime has no home. Any city will do for a criminal." Mr. Gore, however, concedes that Chicago leads the world in one branch of crime, viz. racketeering, or terrorization by fake organizations which claim to be affiliated with Union labour.

We shall discuss this point later on in this Chapter. Here two important points are to be noted in Mr. Gore's statement: first, most of the crimes in the United States today are perpetrated by the youth of the country and that the girls are playing a more conspicuous part than ever before in crime history; secondly, the worst crimes are not confined to any particular city but generally found in all the big cities of the country.

The perpetration of crimes in the United States has become such a growing menace to the administration of law and the preservation of order in the society that sterilization of confirmed criminals of both sexes to prevent reproduction of anti-social traits is being considered by the American Bar Association. A decision of the United States Supreme Court upholding the right of States to sterilize "repeating criminals" has paved the way, according to a number of specialists in criminal law, for the general adoption of the practice.

But some sections of both the legal and medical professions have vigorously opposed sterilization. While recognizing the value of the weeding out of the undesirable types by an operation which prevents reproduction without in any degree impairing the physical

or mental power of the patient, this section of the professional world still holds that an abuse of the power might lead eventually to the establishment of personal dictatorship wherever officials might choose to turn on their political opponents with surgery.

It is doubtful whether sterilization will prove an effective remedy for the crime problem of the United States; it is especially for this reason that the majority of the worst criminals are never caught there, as we shall see later on. Sterilization will mean the weeding out of the less intelligent criminals while the worst perpetrators of crimes will propagate just as they do now. It seems to us that it is not heredity but environment that is the main contributing factor to the crime situation. An arrangement that will dispel the social ills and wrongs by breathing a moral atmosphere to the people will check crimes to a large extent. This can never be effected without sufficient provision for moral and spiritual training.

Before the prohibition law was passed in the United States, many Americans, who had the welfare of the people at heart, used to think that wine was responsible for most of the crimes in the country. But the Volstead Act could not remedy the situation; on the con-

trary it ushered in the worst crime-age in the history of the nation. Many people have now begun to say that cocaine is responsible for the majority of crimes in the American society. "Cocaine commits over 60 per cent of the crimes of violence in America today. The gang that is going to rob a bank, or hold up a little store-keeper, peps up on cocaine to make the killing and they make their get-away in a high powered automobile. Day time or night time—a lonely place or a street full of people—it is all one to the 'snow-bird' and his friends. It is horrifying to discover how many boys and girls there are in the country today who are snow-birds as the police call them. The police have a name for crimes such as hold-ups, gunplays, murder, robbery, kidnapping and the kindred ones and "Coke stuff" is the name for them. All these crimes or nearly all of them are committed by men who go for 'sleigh rides' as they call a cocaine party in that strange, secret whispering life we call the underworld."*

Gerhard Kuhne, Chief in the Bureau of Criminal Identification in the city of New York said some time ago:

* The Seattle Post Intelligence, Feb. 24, 1928.

"The atrocious manner in which the victims of holdup-men are abused and uselessly maimed shows conclusively that the gunmen, while committing those crimes, are not rational. I doubt if they would have the courage to attempt such crime if they were not full of drugs at the time."

Holdups are crimes that are general all over the United States. Pedestrians, stores, banks, rich business places and even mail trains are held up by daring crooks and bandits at the point of gun even at broad daylight. A little carelessness on the part of persons carrying money or jewellery and proprietors or managers of business concerns with fat purses sometimes cost them not only their valuable properties but also their lives. An industrial city like New York or Chicago, whose volume of business is enormous, is a favourite place for the holdup-men for their activities. In such a place a pedestrian or a motorist who values his life and property must heed the following warning of the Police Department:

"Pedestrians and motorists who travel late at night must be vigilant. Upwards of 80 per cent of holdups occur at night. Darkness is the silent partner of the highway man.

"Here are a few suggestions on how to guard yourself against this type of criminal:

"Pedestrians and motorists should avoid using poorly lighted thoroughfares as much as possible. Be ever on the alert crossing dark alley-ways.

"Do not shortcut through deserted prairies or dark lots. A desire to save a moment's time may cost you your valuables.

"A lavish display of jewellery at the theatre and other places of amusement is an invitation to the holdup-men. So-called vestibule robberies are traced to this cause.

"Make every effort to protect yourself. Carry just enough money for your immediate needs. A fat purse attracts thieves. Play safe at all times by keeping above precautions in mind."

When a man is held up on the street or in a place of business by gunmen, it is better for him, if he is at a disadvantage, to submit to the command that at once follows. Usually the command begins with "hands up" and the victim is supposed to throw his hands upward at once to satisfy the gangsters that he will make no resistance. The slightest hesitation or resistance on the part of the victim may cause the gunmen's bullets to rend his heart. The

victim is then robbed of his valuables. When the gunmen's job is finished, the victim is again commanded to remain silent and motionless as long as the visitors are not out of sight. If the victim happens to be without money with him, it is not unlikely that the disappointed bandits will beat him severely (for his negligence to carry a part of his moveable property for them).

The following are illustrations of how bandits hold up places of business in an American city:

Shortly after noon of December 23, 1927, a man in a Santa Claus garb entered the First National Bank of Cisco, Texas, and spoke to Alexander Spear, the cashier of the Bank, in a mumbling tone of voice. When Spear asked him to repeat his question, the man suddenly pulled a revolver and commanded the banker to "reach for some sky." Following closely behind were four other men, all brandishing revolvers. They lined up the officials of the bank and customers. While the men schooped up all of the money in sight, a woman customer, unnoticed by the robbers, fled from a side-door and notified the police.

Seeing the police officers coming, the bandits grabbed two of the bankers by the arm

and led them from the bank. Just outside the door they released the men, seized two little girls, placing the children between them and the officers. They backed slowly towards two waiting automobiles, four into one car with the girls while the fifth, with part of the money, entered the other. A second later the lone robber fell to the floor of the car, shot four times. The others fled, firing volley after volley behind them.

As the result of the gun-battle between the police and the bandits, George Carmichael, policeman, was reported dying at a local hospital while G. E. Bedford, Chief of police, was lying with three bullet wounds in his body and Alexander Spear, the Cashier of the bank, was suffering a gunshot wound in the jaw. Two of the four fleeing bandits also were believed wounded.

Laverne Comer, 12, and Emma May Robinson, 10, were the two children taken away by the robbers.

Here is another illustration of how a rich club-house on the upper floor of a building was held up by four gun-men all with submachine guns. Entering into the room one of the bandits took his position in the centre, while the others placed themselves by the doors. The

man in the centre gave the following order to the rich members of the club:

"Stand with your face to the wall. And the first man that makes a bad move will be plugged."

Then he proceeded down the long line behind the men. He searched them deftly putting money and valuables into a hat. Then he again took his position in the centre of the room.

"Now, everybody," he said, "turn the knuckles of your hands to the wall."

Half a dozen of the hands contained bills of large denomination. He gathered them in.

"Now," he said, "start from the left, one at a time and put your rings in the hat. Make it snappy and don't make mistakes."

One by one the long file did as he ordered, returning to their places by the wall. A final order was for silence for five minutes. Three of the men with the loot went downstairs. Then the fourth, as the auto-engine began to roar, locked the doors and tore down after them.

In a big American city many hold-ups are not formally reported to the police but deliberately kept in the dark. Many rich women satisfy their gambling and other instincts

in semi-public and obscure places and when these women are robbed of their valuables by bandits or mysterious crooks, they think it better to remain silent about their losses for fear of publicity. In warning wealthy Chicago women Michael Hughes, Chief of Police, once said:

"Many women attend bridge and poker parties in apparently exclusive apartments, where the games are put on in connection with luncheons, for 'nominal fees.' Frequently at these places, sometimes in connivance with the proprietors, are many men and women who are simply runners or spies for robbers and extortionists. It is their business to spy out women of wealth who display fortunes in furs and jewels and to report on their movements. Subsequently there are robberies or blackmail cases in the event the crooks can win the association of their victims and it is always a complete mystery to the victims but entirely obvious to police."

We have already noticed a remark of Edward E. Gore that criminally the girls are playing a more conspicuous part than ever before in the United States. Many hold-ups and robberies are now conducted by daring women. The most fiendish murders are often

perpetrated under their guidance. They do not seem to be afraid of the police but, in fact, many police officers are on their pay-roll. They live luxuriously in fashionable apartments with money obtained from hold-ups, burglary, robbery and the running of gambling dens and disorderly houses. They seem to be proud of their criminal career and their male partners are proud of them. They are surrounded by wealthy friends or sweethearts, mostly crooks. Such a woman, when arrested, does not appear to be sorry in the least but rather seems to be jubilant over the arrest as it will certainly receive publicity in the press and make her at once known all over the United States. Besides daring gang-leaders, there is an alarmingly increasing number of women who earn their livelihood by petty larceny, theft and hold-ups. Many of such women are gradually led from one crime to another still worse and then the climax is reached. The following story clearly shows how an innocent girl was gradually led to be a murderess:

Doris Hemphill Kirk, the only daughter of J. W. Hemphill, a rail-road conductor of Esther Ville Ia, charged with the murder of Mrs. Betty Chambers, told the police, in a slow

deliberate voice, broken occasionally by tears, that while living at her home-town she was provided with private musical training by her father. She continued:

"The city lured me. I wanted no further musical education.

"Minneapolis was near, so I went there. That was six years ago.

"But all I could play on the organ was Church music.........I could not get anywhere with that. Finally I got on the stage.

"My theatrical engagements took me all over the Middle West. Then I met Betty. She was living easy in Detroit. She wore beautiful clothes and had plenty of jewels.

"I was broke. I could not sing. I could not act. I was not much good on the stage, so I did not get paid like the rest.

"I saw a pair of silk stockings in a window one day. Betty told me that I could have them. We went into the store and Betty showed me how to get several pairs off the counter into my pocket. It was easy.

"When I got home I had three pairs. Betty had ten. 'You've got to do better than that,' Betty said. I knew it was wrong but I got into the habit and the more I got away

with the more I wanted. Soon I was dressing like Betty and I quit the stage.

"Then I drifted from bad to worse. Finally I met James Kirk. He was a decent kid and when he said he loved me and asked me to marry him I did, thinking all along I could go straight.

"When Betty came to Chicago she wrote to me. We came here then. Betty was living with Gordon Chambers then, but she was not married to him.

"I was drawn in by the force of circumstances. I met the wrong people. And worst of all, I began to take opium. That's all there is to it. We never know about steering clear of these things until we experience them, then it is too late."

Doris was alleged to have murdered Betty for her jewels and when the police asked her how she felt about Betty's death, Doris bowed her yellow head and said:—

"Betty was always generous. I'd do anything now if I could only bring her back."

Doris said that she was lured by the city. Thousands of American girls are thus lured and ruined. The bright lights of the big American city attract the flappers from the small towns and gradually lead them to

imbecility. Many of them by the "force of circumstances" turn to be thieves, bandits and murderesses. Young Doris was as innocent and simple as a small-town girl could be and it was the American city that made a murderess of her. Numberless young girls like Doris, are being completely ruined by the venomous atmosphere of American city-streets.

The young delinquent woman who has started her crime career, generally picks up a young crook as her associate or accomplice. They live together as husband and wife with or without marriage-license and get out together with revolvers to earn their means of livelihood. Even child-brides and their boy-husbands are found to hold up stores at the point of revolvers.*

* Hilda Edwards, only fourteen-year old, married Arthur E. Kirn, 19, while she was still a pupil in the eighth grade of the Wadsworth Grammar School in the Woodlawn district, Chicago. They had known each other only three months.

After their arrest they confessed to the police that they had committed three robberies in the district.

Their first robbery, the Slump Coffee shop at 4420 West 63rd Street, Chicago, netted them $105, which Kirn took from a clerk at the point of a revolver. The second several days later, netted $50. That time it was a delicatessen at 1255, East 53rd Street. A piggly-wiggly store at 79th Street and Essex Avenue, Chicago, was their third venture and they

Many girls who do not believe in honest work are found to steal automobiles in one place and sell them in another and thus live in luxury from the proceeds of their sales. It is an easy job for those girls who know how to drive a motor car and are acquainted with dealers in stolen automobiles. But that the job does not always prove easy for a beginner will be found in the following story:

"Mrs. Marie James, 18, worked in a restaurant at 1806, North Clark Street, Chicago, and several times Arthur McCarthy of 860, Leland Avenue had asked her when she waited on him, to drive with him. One night she consented, drove with him as far as his door, and bade him good night.

As she walked away, she watched McCarthy go into the house and then she went back and got in the car and drove away with it.

Next day Arthur called her up and told her his hard luck. Somebody, he said, had stolen his car. He asked her to come to his room to see him. She went and while he was

got about $48, after a shot was fired at the clerk, Peter Bush.

Later Bush recognised the couple as they drove down 63rd Street in an automobile they had stolen from T. J. Masterson. He notified police, who made the arrest.

(Chicago Sunday Tribune Feb. 5, 1928)

telephoning to the police about the automobile, she purloined the bill of sale for the car. She took the bill and drove the automobile to the Guarantee Motor Sales Company, at 2241, Michigan Avenue, where she offered the car for sale for $300.

In the meantime the police had notified automobile concerns that the car had been stolen and the sales people recognised it. They told Marie James to come back in an hour and when she got back, Detectives McDonald and Lynch were waiting. At the Detective Bureau she sighed and said: "I guess I'am in awful trouble now."*

Marie was a novice in the field of automobile stealing. Unlike others in the same job, she went to the wrong party to sell the stolen car and was, therefore, caught.

There are girls who are sufficiently educated and intelligent to earn an honest living in their own country but who become thieves in order to 'get rich quick.' Miss Helen Hewett, 19, a high school graduate of Argo and once the editor, of the school paper, was such a girl. She was held by the Woodlawn police charged with the theft of several hundred

* The Chicago Sunday Tribune, Feb. 5, 1928.

dollars' worth of clothing and jewellery from a private home where she was said to have obtained employment as a coloured maid.

It is needless to multiply illustrations of girl-criminals in the United States. Recently their number has greatly increased and they are playing a more conspicuous part than ever before in the crime-history of the nation. It seems as if they are deliberately competing with men in the commission of all sorts of crimes including murder.

The number of murders committed in the United States of America is horrible. There is no other country in the world whose army of murderers and murderesses can stand in the same level in numerical strength and fiendishness of crimes with that of the United States. Not less than ten thousand murders are committed there every year." America is the land where murder is an accident,' said P. W. Wilson, the English journalist, in the 'London Sphere' sometime ago, "where love of money excuses all things. Ten thousand murders, it is estimated, were committed in the United States last year. This is twenty times the homicide rate in Great Britain. To the British mind 10,000 homicides suggest 10,000 bungalows raided by 10,000 detectives from Scotland Yard

and 10,000 gravely conducted trials before 10,000 judges of the High Court, most of the verdicts ending in the assumption of the black cap. A murder is still an incident.

"It is otherwise in America. Murder is a mishap, an accident: it may be first degree, second degree or third degree; it may be actually a deed of heroism. Murder is a human sacrifice to Mammon."

The attitude of the American people that murder is an accident and that it is often a deed of heroism has been responsible for the freedom of a large number of murderers and murderesses and for an alarming increase in the murder rate in the United States. Justice Marshall of the Ohio Supreme Court said in 1925 that about one hundred and seventy five thousand murders were committed in twenty years in the United States of America with fewer than fifteen hundred convictions and executions. Taking account of the number of those who might have died a natural death of that big army of criminals, not less than one hundred and thirty five thousand killers of human lives were at large, Justice Marshall added. Thus the American society maintains the largest army of murderers in the world, who have killed and are killing the

lives of its own members. If civilization means a progressive increase in murder-rate, as American civilization implies, then, man and his civilization are surely doomed. Facts simply prove that the highly progressive Western societies are surrounding themselves with the gravest menaces of their own manufacture.

The new social theory that the society itself, and not the perpetrators of crimes, is responsible for all crimes works in the minds of the judges and the jury and as a result the punishment of offenders is, in many instances, greatly reduced. Many of the criminals who are thus set at liberty are the most dangerous persons threatening the lives and properties of the peaceful citizens and defying the City, State and Federal authorities at every step. Many defence-counsels for murder cases now depend upon the social theory in question for a plea to save the lives of their clients and it is often done not without results satisfactory to them. In the Loeb-Leopold case, one of the most widely known cases in the annals of American criminology, in which Loeb and Leopold, two young college-graduates and sons of two multi-millionaire parents, were charged with the murder of a ten-year

old school-boy who was also a son of a very rich man, the distinguished defence-lawyer argued that by allowing the philosophy of agnosticism, anarchism and other radicalisms to be preached in the Universities and outside, the American Society had created conditions under which the youth of the country tended to be lawless and have no regard for human lives; therefore, the defendants were not really responsible for the crime they had committed. The defendants were saved from the gallows though they were found guilty of first degree murder. Many people thought that the defence lawyer's forceful arguments saved their lives. On the contrary, many others were of opinion that the reason why the young college graduates were not sentenced to death was that they were sons of rich men and rich men or their sons were not to be put to death in the United States for any crime whatsoever. There is a school of opinion that the social theory in question encourages murder in the United States and that the theory of the sentimental penologists that crime is a form of social disease or social maladjustment has something to do with the freedom of action of so large a number of the killers of human lives in that country.

The crime-career of a bandit, who has amassed a vast fortune, is easily forgotten and attention is concentrated upon his energy as a money-maker. His defiance to authorities seems to be regarded as an act of heroism, nay, as the manifestation of a high personality. That this is so might be illustrated by incidents connected with the crime career of any one of the 'Vice-lords' of America.

Let us take, for instance, the case of Al Capone, the ex-vice-lord of Chicago. He was commonly known by his nickname, "Scarface Al."

"Capone has risen to the heights," wrote a distinguished American citizen in the Chicago American some years ago," as heights go in gang-land. He has money—much more money than many men can show after a lifetime of honest toil. And Scarface Al is only 28.

"He has power equalled only by that of a Czar in the days when Czars and kings were powers or a commander of troops in time of war. His order, in his sphere, can bring death or rewards to those who are of his organization.

"He has under his direction desperate men. They sow not. They reap in such fashion as can be reaped by gunplay. They

do not know the meaning of work. For five years during the zenith of Mr. Capone's power, they have lived, luxuriously, easily, on his pay-roll, doing his varied bidding.

"Mr. Capone has wealth—just how great no one but Mr. Capone knows. He has reached the pinnacle in the world of crime."

Al Capone had the run of Chicago with his following of armed bravos, breaking the law against gambling, bootlegging and the keeping of disorderly houses with mysterious —or not so mysterious—murders every now and then. Many opined that he had enjoyed immunity in the past, apparently because the authorities were friendly to him and wilfully blind to his operations and that some of them —it was even possible to suspect—were on his pay-roll; if the police department and those who directed and guided it had resolved to reform the methods of citizen Capone, they had ample power to do so.

The attitude of Capone towards the local authorities had always been defiant. Once, despite the oft-repeated threat of the Chief of Police, Michael Hughes, "Scarface Al" came back to Chicago. He rode into the city in his armoured car and no effort was made to stop him. With him came his bodyguard of six

Lieutenants armed to the teeth, as usual. A few hours later a bombing gang, strangely inactive during the absence of the vice-chief swung into action in the territory of his rivals, They hurled a powerful 'Pine-apple' into the stairway of the Haymarket hotel, 734, West Madison Street. It injured two persons, wrecked the stairs and the ground-floor shoe-store of Thomas Ac An, blew out virtually every window in the buildings across the street for an entire block and did $15,000 worth of damage. It was the 108th 'mysterious' bombing in Chicago in 1927 according to police records and seemed to be the signal that Scarface Al had returned to Chicago and was doing business as usual.

Al Capone was rich and powerful. That was why he was not bothered by the police inspite of the fact that he was one of the most dangerous men living in the United States. The people seemed to adore him as a hero and rejoice in his immunity.

Capone was primarily a bootlegger. Since the passage of the Volstead Act prohibiting the people from drinking wine, there had appeared in the United States a number of unlawful organizations to provide those, who did not believe in temperance, with

alcohol and Capone was the chief of one of the largest of such organizations. Capone came into conflict with his rival parties every now and then and every time as a result of the gun-battle that followed, streams of human blood flowed in the streets of Chicago and adjacent towns. Each bootlegging organization was a defiance to the lawful authorities and responsible for the loss of many human lives and valuable properties. Firings and bombings were the means by which a bootlegging concern tried to establish its commercial supremacy over or annihilate its rival party or parties. As every bootlegging organization was active all the year round, gun-plays, mysterious murders and bombings continued in full force at all times during the year except perhaps when a temporary compromise was agreed upon by the parties concerned.

The gang-leaders seemed to be amused at the threats of the police that they were going to make Chicago so uncomfortable for the gangsters that the latter would leave the city voluntarily.

"Capone, 'Scarface Al'* is not the only

* News relating to the further activities of Al Capone might be found in the following:—

"Big Bill" Thompson has won his fourth Mayoral nomi-

one of the unhappy brotherhood we are after," the Chief of Police of Chicago once announced. "We have men stationed outside Capone's home at 7244, Prairie Av., to see that no gangsters enter to transact business and that Capone does not leave it. But that goes too for Big Joe Saltis on the West side and Joe Aiello, up North.

"We are going to keep twenty-four-hour details on the homes of all of them, hinder them in every way we can. As time goes

nation in Chicago, defeating Judge Lyle, his antigangster opponent, by 45,000 votes. Both candidates are republicans.

A bitter fight in which Al Capone, the gangster-leader, backed Thompson to the extent of £30,000 and which has left a legacy of libel suits involving claims for millions of dollars damages was primarily for the selection of a Republican candidate for the Mayoral election proper in April.

An army of 70,000 men, including 5,000 police and a picked body of American Legion volunteers, kept order during the polling and fears of bombings and shoot-ups did not materialize despite the fact that 240 gangsters were imported from St. Louis on behalf of Judge Lyle in order to meet the menace of the followers of Al Capone, who was himself present in his bullet-proof car.

The campaign was characterized by a storm of vituperation and the appearance of Thompson's famous 'Circus' including a parade headed by a jackass and a mounted cowboy.

The 'Statesman,' February 26, 1931.

along we will picket the houses of other gangsters, too, until they decide to give it up as a bad job and find other places to work."

In answer to police threats the gang-leaders, on the other hand, said that they would go to the court and demand injunction to restrain the police.

Chicago loses about $75,000,000 to the vice and gambling rings every year. The rings compete with one another for the control of this large money and the victory of a ring is generally associated with murder and the wrecking of property.

The so-called trade unions are also responsible for many atrocities in a big city. Sometimes a group of cunning men establishes a fake trade union and invite persons belonging to that trade to be its members. The refusal of a trader to join a bogus union is often followed by intimidations from its self-styled officials and if his attitude is still uncompromising he is likely to sustain the loss of his property as the result of bombings if he does not actually lose his life from the bullets of the extortionists. Chicago is the worst place in the United States for the mischievous activities of the racketeers or fake-union leaders. Not a single day in the

year passes without some major trouble having its source in fraudulent trade associations.

There are innumerable so-called trade associations, such as Junk Dealers' Association, Shoe Repairers' Union, Sausage Manufacturers' Association, Candy Makers' Union etc., in a big American city and many of them are organizations for the selfish end of their founders who resort to every method they can think of to gain their objects. Take for instance the Junk Dealers' Association of Chicago. Harry J. Lewis, its self-styled President, had once invited all the junk dealers of Chicago to meet at a certain place where he ordered every one of them to join his association. Braverman, a junk dealer, who was present in the meeting, protested and was just leaving the place in an uncompromising spirit when Lewis shot him to death. Lewis was later arrested and brought to trial on a charge of murder. The jury found him 'not guilty' in spite of the evidence of the eye-witnesses produced by the State that they saw Lewis shoot Braverman. It was believed that the jury were afraid to find Lewis 'guilty' as most of them had been individually intimidated and the homes of some of them had

actually been wrecked by the extortionists. The incident took place in 1926.

Another illustration. Some bogus leaders of the candy-making trade organized the Candy Makers' Union in Chicago and fixed $25 as the initial fees to be paid by a member. A certain candy-maker was not on good terms with the officers of the union and refused to pay the required fees. The defiant attitude of the candy-maker enraged the officers of the union, who invited him at their office one day and beat him severely when he again refused to be a member of the Union. The assaulted man later filed a suit against them.

About six years ago a chain shoe-store at B 20, West Madison Street, was bombed. Harry N. Levinson, President of the concern owning the shoe-store, said to the police, "I have been asked repeatedly since 1921 to join the Retail Shoe Clerks and Salesmen's Union. I recently received a threat that the place would be bombed because of my failure to join the union. Overtures had been made to clerks in our employ to join as late as yesterday and we can attribute the bombing directly to this obeyance to the dictates of these extortionists."

The fake Unions are highly organized and they are able to intimidate the State witnesses so successfully that it often becomes difficult for the State to retain its witnesses in a criminal suit against the Union extortionists to the last. Some time ago George E. Q. Johnson, the United States District Attorney, declared in opening the Government's campaign to rid Chicago of racketeers, "Intimidation of witnesses, a practice in which Chicago crime is highly organized and which presents a real menace to the administration of justice, is the problem most vital to our war on law-breakers." Not only the State witnesses but also the judges and the jury are effectively intimidated by racketeers in many instances. The result is obvious; a large number of bombers, plunderers and murderers escape punishment.

We have already noticed that more than 60 per cent. of the crimes in the United States are committed by men and women of the country, who are below 25. Many of the criminals of this class are sufficiently educated and some of them are holders of university degrees. It has been found that some of the most atrocious and fiendish crimes are committed by young men and women, highly meri-

torious and intelligent. Is there a connection between the dissemination of knowledge and an icrease of horrible crimes?

We referred above to the Loeb-Leopold case in which two University graduates murdered a school-boy just for a fun. The incident took place in 1924. In their confessions the defendants Loeb and Leopold, vividly described the story of the murder which sent a wave of extreme indignation throughout the length and breadth of the country. We narrate here the story of another brutal murder by a highly meritorious student who resorted to the crime, as he said in his confession, to secure money for his college-education. The name of the youth was William E. Edwards Hickman. He killed Marian Parker, a twelve-year-old daughter of Mr. Perry M. Parker who was the cashier of a bank in Los Angeles, California. Hickman kidnapped Marian from her school and informed her father by telephone that the girl would be put to death if he did not pay him $1500 at a certain time and place. Finally Hickman was successful in obtaining the same amount from Mr. Parker, who paid the money without knowing that his daughter had already been put to death. Details of the story (parts of which are

omitted as extremely revolting) are as follows:

On December 14, 1927, Hickman followed Marian and her twin sister, Marzorie, daughters of Perry M. Parkar, to school and by telling the school attendants that her father was injured and was calling for Marian, tricked them into surrendering her. He told Marian that she had been kidnapped. Then he bound her.

The girl begged him not to leave her tied and he removed the bond but displayed a pistol to keep her quiet. He then went to Pasodena and sent the first telegram to her father saying Marian was safe and declaring that instructions would follow later as to how she could be restored to her family.

That night Hickman took his little captive to a motion-picture theatre in Los Angeles and then to his apartment. They sat under a tree for half an hour and then she followed him to his room as he had instructed her to do. Given the choice of sleeping on the bed or a couch, she chose the latter. They awoke at 7 o' clock in the morning and Hickman penned the first letter to her father, instructing him to obtain $1500 in $20 bills and await

further instructions. Marian also wrote a note which was enclosed.

Hickman tied Marian to a chair and went out and mailed the letter. He returned and prepared breakfast but the girl did not eat. Hickman told her she might write another letter to her father. She was in tears but stopped crying when she was allowed to write the second note.

The abductor then left the apartment a second time and returned with newspapers telling the story of the kidnapping. Together they read the papers.

That afternoon Hickman took the girl for a ride of 70 miles but returned about dark, bringing more newspapers filled with stories of the case. Hickman's confession then told how he had telephoned Parkar and arranged for a rendezvous but how he had failed to keep it because the police had been allowed to take a hand. Back in the apartment Marian sobbed because she could not return home that night. Again she slept on the couch and awakened the next morning, the day of her death, at 7-30 A.M.

Again Hickman told her to write a note to her father. This time she was allowed to use her own words except that she was ins-

tructed to make it appear she was being treated badly. Hickman, then, promised to allow her to return home if her father did not pay the money demanded. He wrote another note, chiding the father for allowing the police to interfere and threatening death to Marian.

Once more Marian was bound and a blindfold was added. As he left the apartment she pleaded with him to hurry back.

The confession here declares, Hickman then got the idea of killing Marian. He had told the girl 'too much' about himself that he formerly was employed at the bank and that her father knew him. He realized that if she returned alive, she would tell this and he would be a marked man.

He took a dish-towel and twisted it around her neck holding it tightly for two minutes before she became unconscious. With his pocket-knife he dismembered the body. The arms and legs he wrapped in papers. He then combed the girl's hair, powdered her face and threaded wire through the eye-lids in an effort to keep the eyes open. After finishing the gruesome work he wrote the final letter to Parkar giving him his 'last chance' to have his daughter returned alive. That done, he went to a theatre.

When the hour for the meeting with Parkar neared, he placed the torse in a suitcase and drove to the meeting place. Ascertaining there was no police near, he met Parkar, took the $15,00 at the point of a gun and then dropped the body a few feet ahead of the father's automobile.

Immediately he drove to a cafe and passed the first of the $20 for a dinner. He returned home and slept. The next morning the police swarmed into his apartment, having traced a piece of towelling which had been put with the body. He blandly watched them search the apartment for possible clues and enquired if he could help them. Then he casually strolled out and went to a theatre. Afterwards he went to Holywood Boulevard and took a big green automobile from its owner at pistol point.

With the green automobile he headed for San Francisco. He remained at a hotel there until the next morning when his name appeared as the man wanted. Then he headed for the north, where the trail of $20 gold certificates finally led to his capture.

Hickman declared an uncontrollable desire to kill had surged within him since childhood. On the day of the killing, Marian be-

came fretful, he said, and he concluded that the time had come to put her to death.

Hickman told the police in his confession that he had wanted money for his college education and that was why he kidnapped Marian and demanded $ 1,500 as ransom for her release.* It was also revealed later that he had

* Hickman's case is an illustration of kidnapping. The Loeb-Leopold case mentioned earlier and the case of Hotelling narrated later in this chapter, are also examples of kidnapping. The dramatic search in connection with the kidnapping of Colonel Lindberg's twenty months old son, which had put the United States on tenter hooks for over two months and created enormous interest all over the world in 1932, is well-known and the incidents need not be mentioned here. That the position of Uncle Sam with reference to his kidnappers is all but happy is generally admitted. Recently "B" wrote in the Manchester Guardian on Kidnapping in the United States:

"Despite all efforts of the Federal and State Governments, kidnappings continue to be a serious problem in the United States. A large number have been reported in the past few months, and it is considered likely that several times as many take place without ever coming to light. The kidnappers usually warn the family of a victim that to communicate with the police means death, and in a larger number of cases this warning is taken seriously, the ransom is paid and nothing more is said about the matter.

"It would be difficult to exaggerate the alarm which is felt by wealthy persons in some parts of the country regarding the possibility of being held for ransom. In Holly-wood, as is now well-known, most of the motion-picture stars have armed body-guards, and their homes are equipped with all sorts of

graduated with high honours from a Kansas city institution and that he had been taking a prominent part in all the student activities as the President of the students' association of that institution. But in spite of all his merits he became a murderer. The education he received could not develop in him a sense that kidnapping and murder were wrong and that a murderer was the worst enemy to human society and civilization.

In this connection we may recall what Rev. W. Sunday once said:—

"The break-down of the moral reserve of

electrical anti-burglar devices. If they have children, these are the object of special care. The situation is also particularly bad in the Middle-West, in the region bounded roughly by Denver (Colorado), Minneapolis (Minnescta), Chicago (Illinois), and St. Louis (Missouri), where most of the recent kidnappings have taken place. This territory contains the two things kidnappers require—good road for fast travel and plenty of wild country where they can hide with little fear of discovery.

Extremely drastic laws seem to have no effect upon the frequency with which kidnappings take place. In many States the crime is now punishable with death, and this is true everywhere if a State boundary is crossed with an abducted person. Public sentiment is now so strongly against the crime that there is a tendency to give a person convicted of it the most severe punishment possible. In spite of these facts, the number of kidnappings seems to grow, apparently supporting the contention of criminologists that severity of punishment is not a deterrence."

the young is directly traceable in many instances to the conditions in universities. The young men can always be led to their beliefs. The teachings of the materialists, the filthy candour of leading thinkers is doing more to tear down the morals of boys and girls than can be restored in all the rebuilding of the next generation."

Even highly respectable citizens were found to commit the most fiendish murders. The greatest man-hunt in the history of Michigan, that was undertaken in the beginning of 1928, in connection with the brutal murder of a five-year-old girl, Dorothy Schneider, led to the arrest and conviction of forty-seven years old Adolph Hotelling, a highly respected resident of the city of Owosso, Mich. Hotelling had been an active officer, a deacon in the Church of Disciples of Christ and was installed as an elder in the Church, three days after the slaying of the little Schneider girl. He was known as a mild-mannered, sober-minded, hard-working gentleman. His own family and his neighbours never suspected him of any wrong act. He was as sane as any man could ever be. Yet he committed one of the most brutal murders in the annals of American criminology. The people

of the United States were at a loss to understand why Hotelling murdered the little girl. He himself did not know why he had committed the crime. His confessions to the police were as follows:

"I was hanging around Flint looking for work. Last Thursday I was driving along the Dixie High-way when I saw a little girl whom I did not know. I stopped the car and asked her to come in. I said I would take her home.

"She did not want to come but I took her in the car. She pleaded with me to let her go home. She said she would tell her mother and father on me if I did not let her go.

"I drove down the Stanley road and then down a mud-road. She was crying. I had never been down that road before.

"I stopped the car and took her in my arms and lifted her over the fence. She was still crying. She kept telling me that she would have her parents after me.

"I got her down to the creek. She was still crying and pleading with me to let her go home. • .

'I don't know why I did it. I took out my knife and stabbed her twice and cut her up. I don't know what came over me and made me do it.

"The Hickman case preyed on my mind. It kept me awake night after night. I thought of the crime all the time. I thought of giving myself up Saturday."

Hotelling's arrest and confession came with startling rapidity after it had seemed that the slayer must have escaped from the thousands of men, volunteer workers, state-police, sheriff's forces and police of every city in Michigan, who were seeking little Dorothy's kidnapper and slayer.

Even when the Deputy Sheriffs confronted him in his home at Owosso before his wife and two of his children and accused him, he gave a complacent denial.

But when Arctic Bacon, the farmer who unwittingly aided him in his flight from the scene of the crime, confronted him, shook his fist and cried: "That's the man," he broke down and confessed.

In his pocket he still carried the blood-stained knife with which he stabbed little Dorothy to death. In the garage of his home stood the old Dodge Sedan into which he had enticed her under promises to take her home. A coat of fresh black paint was not yet dry over the tell-tale blue of the dilapidated car. In another pocket was one of the little girl's

handkerchiefs, a mate of one found beside the stream where her mutilated body was found.

As the Michigan law prohibits capital punishment for anything but treason, Hotelling was sentenced to be confined in the Marquette Branch Prison in solitary confinement at hard labour the balance of his life.

The sentence was passed upon him at Flint, Michigan, in open court crowded with spectators just forty-seven hours after his arrest.

As the prisoner was trying to take his seat in the prisoner's box in the court room where Judge Fred W. Brennan pronounced sentence, Leslie Schneider, father of five-year-old Dorothy stepped forward.

With all the strength he could command he smashed a blow to Hotelling's jaw. The murderer staggered back. He put up his hands as if to stave off other blows. But Schneider had no chance to hit him again. Two Deputies intervened. The father retreated, obviously unwilling. He spoke, but his words were a mutter scarcely intelligible. They sounded as though he said: 'God, I wish they'd give you to me."

Hotelling had not been in the court room ten minutes when Judge Brennan called the

prisoner before him. He moved in front of the Judge's desk, his head bowed.

"Do you understand the charge that has been placed against you?" Asked the Judge. "It is that of first degree murder."

"Yes," Hotelling replied.

"Are you guilty, or not guilty?"

"Guilty," Hotelling replied in an almost inaudible voice.

The prisoner was then ordered to return to his seat.

"Stand up," Judge Brennan then said. "What have you to say?" the Judge asked.

"All I have to say is to take into consideration the family."

"You appear to have no regrets. You did not take the family of this child into consideration," the Judge retorted.

"I have the deepest regret in the world," the prisoner answered.

"How many times have you done this before?"

"I never did it before."

"You assaulted two other little girls over there, didn't you?"

"Yes, sir," Hotelling said.

"The details as shown by this confession almost convinces me we ought to have capital punishment in the State," the judge declared.

Looking down sternly, he continued:

"The sentence of this court is that you be confined in the Marquette Branch Prison in solitary confinement at hard labour the balance of your life."

The Judge's voice rose as he pronounced the words.

"You understand," he repeated, "solitary confinement at hard labour the rest of your life."

Hotelling stated in another confession that he had also attacked two eight-year-old girls in the vicinity of his home town of Owosso during the past two years. His admissions of these outrages nullified his claims that the kidnapping and murder of little Marian Parker by William Edward Hickman in Los Angeles, California, had so preyed upon him that the demon that had his mind, as Hotelling said, drove him to stab little Dorothy to death upon the banks of a frozen woodland stream three miles from her home.

Hotelling was the affectionate father of five children, a loving husband, a kindly neighbour, a loyal citizen, a respected religious

worker, in short, he was considered as an ideal man. How such a noble personality could, at the same time, be so vicious as to attack and murder a little girl was a puzzle to many. But the question was whether Hotelling was really a noble personality at all. Surely he was not. He was a vicious character in the guise of a church deacon, a wolf in sheep's clothing. And it was easy for him to hide his real nature by putting on a different garb under the artificial conditions of the society. The Yankee society allowed him to be a murderer while an active worker in the Church and rewarded him, though unwittingly, with the position of Elder shortly after he had committed the fiendish murder. Where Mammon is propitiated instead of God, it was no wonder that a murderer would be promoted to the position of Elder in the Church of God. In every field of social relationships honesty and sincerity are being replaced by vice and hypocrisy under modern conditions; and as the family is being preyed upon by companionate husbands and wives, so the Christian Church is also being corrupted by gamblers, exploiters, robbers and murderers. This has been possible under the Mammonic cult, so to speak. "Truly P. W. Wilson,

the English journalist, said, "Murder is a human sacrifice to Mammon in America."

Murders by maniacs have recently become a noteworthy phenomenon in the Yankee Society. Persons are found to commit murders by wholesale without any cause that may be intelligently thought of. For example, one of the officials of a certain primary school in Indiana destroyed the school-building with all the children by dynamites some time ago and the investigating officers could not think of any reason why he had done so. Sometimes men are found to shoot to and fro in the main street killing several pedestrians for no obvious reasons. Are not conditions of 'high civilization' responsible for the creation of a class of men who suddenly cross the border-line between sanity and insanity? The mentality of many people in a 'highly civilized' country seems to be like a high-tension string which may break down at any time and you do not know exactly when it will.

Although an unprecedented increase in clandestine vice and corruption has obscured to a large extent, the manifestations of rape for obvious reasons, it is, by no means, rare in America. How shameless and defiant is the

attitude of some of this class of criminals may be illustrated by the following:

"Convicted criminals are always asked by the court if they have anything to say before sentence is pronounced on them. Rulph Orlando, who was found guilty of rape several weeks ago, took advantage of this opportunity yesterday before Judge John P. McGoorty sentenced him to ten years in the penitentiary.

"Yes," he said, "I've got plenty to say. When I get out of the penitentiary, I am going to commit murder by wholesale. The first men I will get are Assistant State's Attorney Charles Dougherty and policeman Daniel Madigon, the men that pinched me." (The Chicago Tribune, December 24, 1927.)

Orlando was convicted of attacking a 17-year-old girl. Testimony showed that he and eight others were involved in the crime.

The following newspaper quotations serve as illustrations of attempted attacks on girls in American cities:

1. "Miss Huth Glidewell, 20, of 3343, Foulton St, early to-day frustrated the advances made by a man who struck her in the face and then dragged her to the rear of an oil

station at W. Jackson Boulevard and Maplewood Avenue.

"Although the man broke her nose and knocked out two teeth, she managed to fight him off until he was frightened by the sirens of motor-cycle police from the Warren Av. police station who had been attracted by the girl's screams."

2. "Cragin police to-day are searching for a youngman who last night attempted to attack 15 year old Dorothy Earnsting, 1810, North Michigan Av.

"Dorothy was returning to her home from a movie show. At Bloomingdate road and Mobile Av., a car drove up beside her and the young man got out, seized her by the arm and attempted to drag her over into the prairie. "Dorothy is known as one of the best girl athletes in school, and she made a desperate resistance, beating off her assailant and screaming for help . Her clothing was torn to shreds but her screams finally frightened the man who dashed back to the car and raced away."

The victim is sometimes brutally murdered when she tries to foil the foul attempts of the attacker. The youngest murderer that was electrocuted in Indiana was Floyed Hewitt, the seventeen-year-old slayer of Mrs.

Fred Brown and her five-year-old son, of Conneavt. The story of the murder was that Hewitt was an occasional visitor in the house of Mrs. Brown and one night when he was in her company, blatant strains from the radio, according to Hewitt's confession that followed his arrest, made him feel queer and prompted him to make advances towards her. When Mrs. Brown slapped his face he beat her with a baseball bat while she fought him with a stove-poker. Mrs. Brown was overpowered and slain. Hewitt found the terrified boy of the woman hiding in the basement and killed him also with the bat. Hewitt then went to the kitchen, washed his hands and went to his home where he slept soundly, his confession revealed.

The alarming increase of vice and sexual corruption in the Yankee society has given a unique opportunity to many physicians and surgeons of doing a lucrative business by performing abortion on those women who happen to suffer from the biological consequences of their juvenile freedom. Such surgeons form a class of criminals who often kill human lives in their clinics of doubtful public supervision and most of them are never detected. Once in a while such a doctor is arrested on a charge of

murder and brought into court. For instance, Dr. Amante Rongetti, proprietor of the Ashland Boulevard Hospital, 800, South Ashland Avenue, Chicago, was arrested and booked on the charge of murder in connection with the death of Loretta J. Eenders, 19, of 1840, South Kedvale Avenue, and her infant son who was born alive in Dr. Rongetti's hospital. The baby was allowed to die without care and the body was burned in a furnace. The performance of abortion on Miss Eenders proved also fatal to her.

The rarity of publicity in the newspaper columns of 'medical' murders is due to the fact that these murderers are highly educated and intelligent people and so most of them are able to baffle the efforts of the detective department to connect them with their crimes.

So also the majority of the master criminals of the United States are never detected because they are too cunning to be detected. That is why at least one hundred and thirty-five thousand murderers are at large in America repeating their fiendish activities with renewed vigour.

Now, what is the cost of crime to the United States? We are told that it is enormous. The

United States spends in this connection about £2, 586,000,000 annually. As to the annual cost of crime the following estimate was recently prepared by an official committee of enquiry :—(Dollars translated at 5 to the £).

Fraud and Fraudulent securities	£254,000,000
Burglary and robbery plus the economic value of 12,500 persons murdered annually ...	£232,000,000
Cost of law enforcement	£800,000,000
Cost of 2,000,000 crimes averaging £300 a piece plus the tribute to vice, drugs and bootlegging, etc., ...	£1,300,000,000
*Total ...	£2,586,000,000

This enormous cost implies that a large part of the energy of the people of the United States is being wasted every year to control the monster which has sprung up under the Mammonic cult and which is constantly devouring them.

Probably the reader is now in a position to understand clearly the significance of the statement of the American journalist that the United States is passing through the worst crime-age in her history.

* Quoted from an article on Youth and Crime by Dr. Sudhindra Bose in the "Free India," March 28, 1934.

Here the menace that is threatening modern America is clear. All her attempts to restore peace and order are being attended with increasing difficulties. Crimes and the number of criminals are increasing day by day.

Does progress mean an increase of vice and crime, an increase in the number of the vicious and criminal? If the answer is in the affirmative, then, surely Uncle Sam is progressing faster than any other people and American progress is a grand success.

But Uncle Sam seems to say that he has got a very difficult problem to solve with regard to his criminals and that he has not been able to do much towards the solution so far.

Uncle Sam is trying his utmost to extinguish the fire he has kindled unwittingly, which is devouring constantly a part of the structure of his achievements. The fire-engines are constantly at work but the fire does not show any sign of being under control.

According to Professor Giddings the function of social organization is the evolution of personality through ever higher states until it attains to the ideal that we name humanity. But the conditions of vices and crimes in the United States clearly show that the American Society is not functioning in a right manner.

A society that lays too much stress upon one kind of activity, neglecting others more or less, cannot be said to function properly. Uncle Sam has concentrated his attention more upon the production of wealth than upon the moral and spiritual development of his people. That is why he is getting richer in material wealth without a similar gain in moral and spiritual richness.

The United States of America is not the only country where crime is increasing. The tendency is distinctly noticeable in almost all the modern countries of the world to-day. *Modern* crimes have already invaded the East. Of all the losses incurred by India under the influence of modern civilization the worst has been the import of a number of most heinous crimes including terrorism, which were foreign to her half a century ago.

Crimes are regarded as untrained responses of the spirit of adventure originating in the fundamental instincts that urge and develop the activities for food-quest and also for securing a mate. If the whole history of civilization has been 'one long effort to substitute psychic impulsion' for the driving force of blind appetite or spirit, it must rest with the United States as well as

every other civilized country in the future to protect its youths from vices and crimes by making proper arrangements for placing their minds above their instincts, for substituting the love of beauty for mere desires or follies.* For real solution there is no other alternative in the opinion of the true social reformers and best thinkers of the civilized world.

* The indefatigable activities of Mr. G. S. Dutt, I.C.S., in connection with the introduction of national folk-dances and folk-songs to the youth in Bengal and other Indian provinces are highly commendable as steps in the right direction.

CHAPTER V

THE VIOLATION OF LAW

"It is a truism that you can not legislate men good."

"Law is a means of setting up standards for imitation, and in that sense may be considered as a definite force for making citizens good and just and healthy."

A. J. Todd

Modern civilization has created conditions under which the enforcement of law has become extremely difficult. In a highly developed industrial country reliance can hardly be placed upon legislative measures as correctives of social, political or economic mal-adjustments. That a single legislative act may be responsible for serious troubles in different avenues of social or national life might be best illustrated with reference to the American Volstead Act. There were many distinguished men both in America and other parts of the civilized world who were of opinion that the efficacy of the American Eighteenth Amendment as a remedy for various social ills and wrongs was over-estimated by the American legislators. It was the belief of the Volsteadians that the prohibition law by stopping traffic in

intoxicating liquors would greatly reduce delinquency, vice and crime; it would reduce, for instance, gang-fighting, gambling, murder, debauchery, theft and robbery; check domestic quarrels, imbecility, and infidelity, increasing tolls of divorce and desertion; eliminate bad workmanship, industrial waste, sickness and accidents; and increase efficiency and contributive faculties of the American people in general. But after a considerable experience had been gained in the game of prohibition, a large number of American citizens grew dissatisfied with the result of the law and so they began to argue, as strongly as they could, against its constitutional validity and even its moral necessity. The critics were not all 'booze'-crazy. A considerable portion of them came from highly respectable classes. Many of them were high executive officers of unimpeachable character, professors, physicians, clergymen, judges, lawyers, publicists and journalists. The following significant lines, which we have often quoted in the preceding pages, from the pen of a well-known American journalist, at once revealed the actual situation brought about by the prohibition law in the United States:

"The beginning of our prohibition age,

which was to empty prisons, insane asylums and eventually put and end to crime is strangely the beginning of the worst crime age in our history. As you travel across the Continent, newspapers bring you their stories of robberies, holdups, kidnappings and other crimes at every rail-road station."

Such was the situation in the United States of America under the Volstead Act and the anti-prohibitionsits were of opinion that the Volstead Act was mainly responsible for that unhappy situation. The prohibition law, they argued, by stopping the sale of good liquors brought about illicit traffic in poisonous alchohol and so the number of deaths from alchoholism was more than it was at any time in the history of the nation.

"There are, however, a number of plain facts," said Dr. Charles A. L. Reed, former President of the American Medical Association, "that our Volsteadians might have taken into consideration. There is the bald fact based upon authentic figures that since the enactment of the Volstead Act, sixty-five thousand American citizens have bene done to death by poisoned alchohol. This, I am told, is fifteen thousand more than America lost on the fields of France during the World War. These

deaths occurred as a result of the 'health-giving' influence of the Eighteenth Amendment. That Amendment through the Volstead Act, suppressed a few thousand distilleries and breweries whose products were standardized under the Pure Food and Drugs Act. This was considered a great triumph by the Volsteadians. They did not, however, count upon a hundred unregulated distilleries and a thousand breweries in the homes of the people for every commercial enterprise that had been suppressed. Added to this volume of poison is the tide of spurious liquor manufactured abroad and brought into America under forged labels. In this way, indirectly, I admit, the Government of the United States is engaged in poisoning the people."*

According to the Association against Prohibition Amendment, the Eighteenth Amendment and ensuing dry legislation resulted in the suppression and practically the confiscation of thousands of distilleries and breweries, whose purity of production had been generally standardized in compliance with the national food and drug laws. But while the

* Popular science Monthly, January, 1928.

so-called prohibition resulted in the suppression of those well-regulated establishments, it caused the creation literally of millions of unregulated alchohol-making concerns in the private homes of the American people. These were supplemented by hundreds of more highly commercialized moonshine plants. The products of these home-brew and moonshine establishments were, of course, entirely outside the law and therefore not subject to regulation.

To make things worse the activities of the 'dry' agents of the Federal Government were a growing menace to what the American people call their Bill of Rights, more specially to the fourth amendment of the American Constitution, which concerns unreasonable searches and seizures and provides for issuing warrants on probable cause. The Prohibition agents had at times ridden rough-shod over the provision guaranteeing immunity from search without warrants. These agents were solicited espionage aid from meter-readers and public carriers, hoping thereby to entrap the more wary violaters through unofficial and unsuspected helpers. Matters grew so worse that there was a Bill in a State legislature providing punishment for persons violating or aiding in violation

of the fourth amendment. "After a hundred and fifty years," said the Milwaukee Journal, "an effort has become necessary to enforce the Bill of Rights by legislation! Government agents, enforcing one clause of the Constitution have so flagrantly violated another that relief must be provided."

The stringency of the law for the enforcement of the Eighteenth Amendment in some American States was surprising. In their zeal to make the State dry the 'bone drys' of the State of Michigan slipped into their statute books a law making possession of liquor a felony. And there was a criminal law in that State, which made it mandatory on the judge to inflict a life sentence on the fourth conviction on a felony charge. Thus a citizen of that State was often caught between these two laws. Some time ago citizen Fred Paulin was prosecuted for possessing a pint of liquor. But he did not lack sardonic humour in his troubles when he said, "If this really means I am to lose my liberty and the love of my wife and family, then, that was the most expensive pint of gin anyone ever had." And he addded, "A free country! I certainly don't call it a free country when they can sentence a man for life for

having a little liquor on him and I only had it for medicinal purposes."

The difficulty of the problem of prohibition enforcement increased manifold on account of the unreliability of officers and agents appointed by the Federal Government to detect the violaters of the law. It was found that dry agents ran their own stills while they raided the stills of others, raided houses and firms of innocent citizens without search-warrants and resorted to killing when they were opposed for their illegal action. Randolph Brewer, Washington prohibition agent, who was on trial in the Federal Court at Baltimore some years ago for the murder of Charles V. Gundlach, 73, a Leonard-town farmer, was described as a receiver of bribes and an illicit whisky manufacturer, while a dry agent in St. Mary's County, in an opening statement to the jury by Robert H. Archer, Assistant State Attorney General. Gundlach was killed at his home during a raid which, the prosecution contended, was conducted without a warrant.

In the eyes of the guardsmen along the coast of Florida, the mere suspicion of being a bootlegger was a capital offence. Ermon H. Jones, innocent of any misconduct according to the prohibition law, was killed by three

coast-guardsmen while he was cruising aboard a pleasure craft off Tahita Beach, near Cocoanut Grove. The guards were charged with the murder of Jones and the prosecution said in the conclusion of its arguments that the coast guard, in furtherance of a 'shoot to kill' policy, was terrorizing the coast "like a bunch of murderers, bandits, highjackers and pirates."

Tremendous interest was stirred by the trial. The Government men on trial were H. P. Parry, known as "Two Gun Parry," M. E. Lowery and Joseph Kaslom, guardsmen. The Federal Government came to their aid. The accused were being defended by the Department of Justice, their case being in the hand of M. J. Morrison, Assistant to the Attorney General at Washington and Louis S. Joel Assistant U.S. District Attorney, at Jacksonville.

The charge was brought by the county Grand Jury, but by Government order, the case was transferred from the State Courts to the Federal Courts.

The prosecution was being conducted by State's Attorney N. Vernon Hawthorne aided by Fred Pine, counsel engaged by Jone's family.

A jury of fruit-raisers and businessmen was picked from a special circle which

excluded three counties stretching along the east coast from Key West to Fort Landerdale. The venire of 150 men had fifty each from the Tampa, Jacksonville and St. Petersburg areas, names of citizens from Dade, Broward and Monroe counties being excluded.

The reason ascribed for this was that the defense conducted by the Government feared the region from Key West to Miami and from Miami to Fort Landerdale was so wrought up over the series of killings in connection with liquor that the accused coast-guardsmen might not fare so well with a jury drawn from these parts.

Miami citizens, criticising this procedure, were asking a counter question as to whether the effect, if this practice were kept up, might not be to draw juries from pronounced dry counties, with whom fanaticism over liquor enforcement might outweigh all else in a case of this kind.

United States District Judge William B. Sheppard, presiding at the trial, denied a motion from the defense to instruct the jury to bring in a not-guilty verdict, under the Florida law on the grounds of 'justifiable homicide.'

The government lawyers, arguing that the coast guardsmen, at the time of the murder,

were trying to stop the boat in discharge of their legal duty, said the vessel had gone to sea without porper clearance.

"Well," said judge sheppard," the boat's license might be subject to forfeiture." "But," he added dryly, "the crew would not be subject to death."

The preponderant evidence against the accused was that the pursuing boats were not the coast-guard type, but confiscated vessels taken from rum-runners, and that all this was in contravention of the requirement that the coastguard must take precautions to let the people know they were coastguard.

Further it was pointed out by the prosecution that nothing had been adduced to show the Jones boat was anything but a pleasure-craft cruising around, nothing to indicate it was fleeing with a cargo of liquor. From this the prosecution argued that the coast guard had inflicted capital punishment in effect upon Jones on mere suspicion that he might be a bootlegger.

The lawyers portrayed the guard as stealing up in the dark of night with no lights in a disguised craft and giving no notice which could be heard that they were Government officers, and then turning loose with the rifles.

Almost similar incidents might be narrated in connection with the activities of the prohibition guards in other places. Here is another illustration:

On may 13, 1927, August Lottner, a Federal guardsman in the Detroit river, in his zeal to keep contraband whisky from crossing the river into the United States, ran down the motor boat in which James R. Lee, 36, and his 11 year-old daughter Mildred were riding, killing them both.

Lottner was specially charged with the slaying of the child in Federal Judge Edward Moinet's Court. He sat unmoved in court, while the youthful mother and widow sat among the spectators in tears.

The big point scored by Assistant County Prosecutor Ward Culver against Lottner through the testimony of four eye-witnesses to the tragedy, was that Lottner and James Fitzsemmons, his partner on the Government patrol boat, cut the motor boat of Lee almost in two without any command to halt, without firing a shot or a warning of any kind. The child had been decapitated by the propeller of the Government boat and that her arms and legs had been broken in the crash.

Thus the prohibition enforcement policy of

the U.S. Government cost the lives of several hundred persons during the Volsteadian years. Many cold-blooded murders escaped punishment because the U.S. District attorneys had moved Federal Courts to halt State Court prosecutions of 'hair trigger' dry agents. "Whether the practice may be justified or not," remarked Representative J.A. Gallivan, "the assumption of jurisdiction in these killing cases may be interpreted as indicating that the Government has no faith in the ability and integrity of State Courts. It is a serious question and one that may well be discussed in Congress." The ever mounting toll of 'Volstead' killings had been one of the main causes for the recent movement against the prohibition law in the United States.

The murderous activities in connection with the enforcement of the prohibition law increased to such an extent that Seymour Lowman, Assistant Secretary of Treasury, once said, "We have plenty of agents to keep all United-States Courts busy—if there is to be any increase, it should be in the number of courts and District attorneys."

One of the phenomena that had been significant since the passage of the Volstead Act was that the sale of narcotics increased by leaps

and bounds. According to Captain Richmond P. Hobson, President of the International Narcotic Education Association and Secretary of the World Conference on Narcotic Education, prohibition had been followed by a ten-fold increase in dope peddling and smuggling and use of narcotics. He stated that in 1916 there were one thousand indictments for violation of the Harrison Anti-narcotic law whereas in 1926 there were ten thousands. "In order to create a market for narcotics, chiefly 'heroine,' he added, "young people are being solicited by peddlers who urge them to 'take a sniff--try anything once,' and have found that by their appealing to young folks' sophistry and experimentalism they can recruit many new addicts."

The result of big drug sales had been an increase of crimes of violence in the United States. "Cocaine commits over 60 per cent. of the crimes of violence in America to-day. The gang that is going to rob a bank or hold-up a little store-keeper 'peps up' on cocaine to make the killing and they make their get-away in a high-powered automobile. Day time or night time, a lonely place or a street full of people— it is all one to the 'snow-bird' and his friends. The police have a name for crimes such as

holdups, gunplays, murder, robbery, kidnapping and the kindred ones and 'coke stuff' is the name for them. All these crimes or nearly all of them are committed by men who go for 'sleigh rides' as they call a cocaine party in that strange whispering life we call the underworld."*

Gerhard Kuhne, Chief of the Bureau of Criminal Identification in the city of New York says:

"The atrocious manner in which the victims of holdup men are abused and uselessly maimed shows conclusively that the gunmen, while committing those crimes, are not rational. I doubt if they would have the courage to attempt such crimes if they were not full of drugs at the time."

The Volstead Act had encouraged the notorious gangsters to establish big concerns for the manufacture and sale of illicit liquor in every part of the United States. In a big American city there were several such rival organizations, each of which in its zeal to establish commercial supremacy over the rest, often quarrelled with others and such quarrels often led to gunplays, bombings and destruction of lives and

* The Seattle Post Intelligence, Feb. 24, 1928.

properties. When a compromise between the parties concerned was agreed upon their guns and bombs remained silent for a time. This indicated the peace of the underworld. But it was only a temporary peace and it often ended with mysterious roarings of the mid-night sky. The dead bodies in pools of frozen blood on the street or destroyed properties told the citizens next morning that the underworld had awakened from its temporary slumber.

A bootlegging concern had may customers who got all their 'booze' supply from it. The customers were generally petty shop-keepers who seemed to do business in accordance with the laws of the country but whose real commodity of business was the secret booze. It was always dangerous for a customer to withdraw from one cencern and patronize another, for by such an act he exposed himself and his porperties to mysterious bullets and bombs. Many lives and properties were lost every year in a big city like Chicago on account of the nefarious activities of the bootleg gangsters and the 'wets' said, probably correctly, that the 'drys' had brought about this terrible condition in the United States.

Some of the bootleggers were so rich and powerful that they defied the Authorities at

every step. We have seen in the preceding Chapter that Al Copone, the most notorious bootlegger in the city of Chicago, who was commonly known as 'Scarface Al,' very recently ruled the Chicago underworld in his own ways with a defiant attitude towards the City, State and Federal authorities. Even respectable citizens were found to change their honest professions for bootlegging business. Mr. Remus had been a lawyer in Chicago in pre-prohibition days but became a manufacturer of illicit liquor soon after the passage of the Volstead Act. He earned millions by his new job and became notorious as the 'bootleg king' of the United States. But his secret 'prerogatives' suddenly ceased to function when he was arrested and tried for the murder of his second wife.

Astounding statistics on the continued growth of Canadian Liquor exports to the United States, in spite of U.S. dry laws and anti-booze smuggling treaties between the two countries were compiled at the Canadian capital. Every year they showed a large increase in the Canadian-United States booze business over the figures of the preceding year.

Taking whisky exports from Canada to the

United States, here are the monthly totals for the year 1926 and 1927 :

	1927	1926
January	$ 1,774,533	$ 1,241,013
February	1,112,825	1,056,629
March	1,699,928	1,616,213
April	905,684	790,581
May	1,342,754	749,156
June	1,696,680	1,382,508
July	1,228,577	1,216,574
August	1,407,055	1,119,205
September	1,718,686	1,490,002
October	1,625,713	1,459,272
November	1,603,392	1,774,784
December	1,600,000	1,579,343

In addition to the whisky exports for the year 1927, there were exported from Canada to the United States during the same year foreign liquors to the value of $2,500,000 as compared with $1,183,553 in the corresponding period in 1926 and some $6,000,000 worth of beer, gin and other beverages.

Statistics of other 'Volsteadian' years might repeat the same story.

So a Federal official wrote, "from what I observe the United States could put the whole United States army along the Canadian border and yet booze smuggling would not be stopped. The army from private up to generals would become bootleggers, just as many police, low and high, are in our big cities." John W. H.

Crim, former Assistant United-States Attorney General, was of opinion that each day at least twenty-five million dollars changed hands as graft to one hundred thousand City, County, State and Federal officials for illicit traffic in intoxicating liquor and that one in every one hundred persons in the United States—or more than one million total—derived some or all of his livelihood from some phase of the booze game.

A prominent Police officer of America wrote: "The Volstead Act has done more to bring the police, the courts and the law into disrepute than any single law ever passed. Before prohibition the political boss put over his biggest deals by protecting the public utilities before the legislature, city councils and commerce commissions, and in political conventions especially in the selection of judges. Now, the public utility magnates are pikers when you consider the amount of graft that the bootlegging industry pays for protection. Bootlegging begets every crime in the Calendar, up to murder. The gangs not only put up money to bribe police, prosecutors and juries, but they wield political influence and on election day in some districts they can bring about the defeat of a candidate either by political

strength, by bribing of voters or by stealing the election through manipulation of judges and clerks. Many men now in important offices made deals with lawless gangs to get there. Even judges fear the gangs."*

A prominent American lawyer said that even judges disagreed with the provisions of the Volstead Act and described a case of one of his clients, in which enforcing officials seized a quantity of liquor. The accused, a druggist, was found not guilty and was entitled to the return of the liquor that had been seized. There was a shortage of three cases and the officers who had made the seizure explained to the lawyer and his client that the three cases had gone to the judge who liked the liquor and they did not care to embarrass him by asking him to return them.

A Federal Judge thought that fifty per cent. of the people in a large city where he held court were violating the prohibition law. When they got on juries, not being hypocrites, they voted to discharge others who violated it; the law would never succeed because all Federal Judges did not give jail sentences but some levied small fines to guilty offenders.

* Welfare Magazine, December, 1927.

All the Volsteadians were not sincere 'drys'. Some of them were inexorably 'wets' in their private lives. S.S.K., a multi-millionaire operator of a chain of stores, was arrested soon after he had given away $500,000 to the cause of Prohibition on a charge of violating the prohibition law by possessing liquor in his hotel apartments.* We were not sure if any one of the 'bone-drys' had ever rejected a peg of brandy when offered privately.

Then there was the significant fact that some women and children were turning bootleggers. Some of the women had become so notorious in bootlegging business that

*"S. S. K's standing as a prohibitionist suffered a severe blow this afternoon when detectives revealed that a quart whisky bottle, partly emptied, was found in his alleged love nest in East 48th Street. The whisky bottle now takes its place in the news alongside the $500,000 cheque he presented to the Anti-Saloon League about ten days ago.

"Harry Coner, private detective, swears in an affidavit that he found the whisky in the bed-room of the millionaire five and ten cent store-man when he raided the place some time ago. The raid was made at the instance of Mrs. Doris Mercer K. wife of the wealthy merchant and philanthropist, who is suing for an increase in alimony pending settlement, swears he found a scantily clad woman under the bed.

"Conner says the whisky was on a table only a few feet from where the woman's legs were sticking out from under the bed." (From a Chicago newspaper of Dec. 17, 1927).

they were known as "rum queens." Federal Judge J. Killits, in passing a series of the most severe sentences ever meted out to liquor-law violators in the Cleaveland Court, said, "Bootleggers are pushing their women forward in the hope that sex and family obligation will bring leniency. Children, too, are being used chiefly as lookouts, to sound a warning when officers appear."

Even students of tender age did not hesitate to violate the prohibition law. The following newspaper extract might tell the story of high-school moral so far as the Volstead Act was concerned:

"Twenty-five bottles of assorted poisons, mostly labelled gin, yesterday plunged the Board of Education and the Federal prohibition department into a far-reaching investigation of drinking by Chicago high-school boys and girls. The bottles were gathered up in Club Bagdad, Sixty-fourth St. and Cottage Grove Ave., early Sunday, when twenty prohibition agents interrupted a revel in which they said, two hundred Medill High School students joined after attending the senior 'prom' at the Davis Hotel." Such incidents were not at all rare among the American students during the prohibition days.

The fight between the drys and the wets lasted for a considerable time. Each party thought that it was fighting for a moral cause. The fight was sometimes fought intellectually through learned representatives from both parties. We give below a brief account of such a contest between two celebrated medical men :

"Just what is the Volstead law doing to the health of the nation? Is it prolonging the lives and generally increasing the physical fitness of the American people? Or, on the contrary, is it undermining health with poisonous concoctions, depriving the bodies of workers of needed fuel for building energy?"

Into a gathering of the American Public Health Association in Cincinnati these questions were hurled, setting up a debate of such intensity that it all but broke up the meeting. At the front of the controversy stood two distinguished American medical authorities.

One was Dr. Haven Emerson, Professor of Public Health Administration in the College of Physicians and Surgeons Columbia University and former Health Commissioner of New York city. He brought an arrary of medical evidence to substantiate his contention that alchohol, consumed even in moderation, not

only was unnecessary to healthful human diet but was injurious to brain, nerves and body. And he cited statistics of the American death rate to show that prohibition, by lessening the consumption of alchohol, had improved the general health of American families, especially of women and children.

The other was Dr. Charles A. L. Reed of the University of Cincinnati, former Persident of the American Medical Association and of the Pan-American Medical Congress. Conceding that excessive drinking of alchohol was harmful, and might even result in death, he presented other medical evidence tending to show that alchohol helps to form the very tissues of our bodies, and is required in moderate quantities by most people to keep the human machine running efficiently. He flatly denied that the statistics referred to by Dr. Emerson could be interpreted as a sign of improved public health under the prohibition law.

Let the reader be acquainted with the very words which fell from the lips of the two distinguished physicians:

"Beverage alchohol is wholly unnecessary for developing and keeping perfect health. No test has been devised which does not exhibit

serious inferiority in functions of muscle, mind or special sense when dozes of alchohol are used even in small and apparently ineffective amounts." Dr. Haven Emerson.

"The necessity for alchohol may be taken as a natural law of well-being for the vast mojority of the human family. We thus see that our prohibition friends, by their unwarranted zeal, have suceeded in placing the constitution of the United States in conflict with the constitution of man."*

Dr. Charles A. L. Reed.

We have said enough to show that the prohibition law created serious problems in the United States. These problems sprang up as a result of attempts to find out, through legislative measures, a statisfactory solution of a set of different problems that had confronted the United States in the past and were responsible for cares, anxieties and troubles to such an extent that the Volstead Act was finally repealed in December, 1933, after its existence of nearly 15 years.

We are told that Prohibition cost the United States £4,500,000,000 in excise revenue since its enforcement on July 1, 1918, and the

* Popular Scinece Monthly, January, 1928.

lives of several thousands while the illegal consumption of liquor was believed to have exceeded that of the pre-Prohibition era.

The Volstead Act has been repealed but many of its evil consequences still remain. The Washington correspondent of the Times pointed out some time ago:

"The Eighteenth Amendment has thrown its evil-roots, roots which are deep and thrive upon the very springs of political life, and it will be hard indeed to dig them up."

Thus we see that it is hard to legislate men good under modern civilization. All efforts in this respect are being attended with increasing difficulties every-where. To-day there is a wider tendency towards the violation of law which seeks to make men good, moral and healthy. Is this not a tragedy?

CHAPTER VI

IS JESUS CHRIST STILL REIGNING ?

"Let me advice any one who believes in the near approach of the social Millennium to go to any great European or American city and note what the majority of men and women do with their new-found prosperity and leisure."

Aldous Huxley.

Jesus Christ preached the Brotherhood of Man. But the more advanced modern Christian nations—peoples constantly competing with one another for supremacy—are teaching the world that there can be no real brotherhood between nations, that the only relation which can exist between them is perpetual enmity with occasional fictitious friendship effected through the modern artifices of deception and delusion.

In other words, some of the modern Christian nations seem to be of opinion, and the opinion is often given direct expression to, that they can allow no Jesus Christ to come between them and their politics, national or international, and that as political entities they have no sufficient time and spirit left to them to listen to any primitive idealism that has no bearing

upon the solution of the vital economic and various other questions of to-day.

Facts cry to heaven. All Western leagues, pacts, conferences, etc., prove, beyond doubts, the increasing growth of selfishness, cut-throat competition, the desire for supremacy, suspicion, blind prejudice, hatred and a godless attitude towards the neighbours, in modern societies. That there is a spirit of revolt against Jesus Christ in modern societies is a fact that can no longer be denied.

The growth of un-Christian spirit in modern societies has been in direct proportion to the growth of the so-called Western nationalism. That the last Great War was the outcome of an un-Christian attitude of Western mind is a fact that needs no explanation. The real connotation of Western nationalism is the subordination of the spirit of Christianity to arrogance and selfishness. Sympathy or sense of brotherhood even between peoples of the same colour and creed—not to speak of between peoples of different colours and cultures—is an impossibility under conditions of mdern civilization.

It is the firm conviction of the peoples of the Orient to-day that the modern Christian nations do not really mean brotherhood or

friendship in their dealings with the non-White world, not even when they preach the gospel of Jesus Christ to the unbelievers. Surely the Oriental peoples are not to blame for their conviction. History shows that the world was treated far better by the heathens of ancient Greece than by the modern Christian nations. To-day the White Christian nations of Europe, proud of their so-called superiority, hate the non-White races of the East as inferior peoples. But the heathens of ancient Greece recognized common humanity in coloured races and treated them as equals.

"To recognize a common Hellenism," says A. J. Toynbee, "in the descendants of Theseus and the descendants of Herakles was one thing, but to recognize a common humanity in men with brown skins or men who never tilled the ground needed a greater intellectual effort. The Greeks, however, accomplished this feat of imagination. The strangeness of the country and clime in Egypt and Skythia struck them as forcibly as the strangeness of the inhabitants; and they concluded that the latter was conditioned by the former, and that Skythians, Egyptians, and Hellens were the same human metal stamped with a different impress by the divers environments into

which it had been introduced. Thus the experience of alien human types, so far from stimulating race feeling in the Greeks, tended to make those sceptical of race altogether."* But the same writer is of opinion that the Europeans, in coming into contact with these populations, were having the same experience as the Greeks when they came into contact with the Egyptians and skythians, but their reaction to it was not the same. "The Europeans," he says, "were struck so forcibly by the external differences that it never occured to them to explain their origin by the secondary influence of environment, or to look forward to their elimination by change of environment or progress in culture. The differences hypnotized them as the one overwhelming fact. The black man might become a Christian, he might adopt European clothes or havits of life; but he remained black, and the European white. The colour barrier presented itself to the European as insurmountable, and it displaced religion for him as the dividing line between people within the pale of civilization and people without. Instead of classifying mankind as Christians and pagans,

* Encyclopædia of Religion and Ethics, Vol. X, p. 555.

transmutable by conversion into one another, he now classified them as 'white men' and 'natives,' the 'white race' and the 'black race,' divided from one another by external objective characteristics which no act of will on either side could surmount. And, just as the Greek's hypothesis of adaptation to environment, as an explanation of the Egyptian and the Skyth, reacted on his own feeling of Hellenism, making it more human and un-racial in quality, so the European's hypothesis of a specific difference between Black and White reacted on his own growing nationalism and made it more uncompromisingly rival than it need otherwise have become."*

To what an extent the growing contempt of the White for the non-White has been pushed forward might be understood from the following statement made by a so-called White of fanatical bent of mind:

"It is an inexorable law of progress that inferior races (non-white peoples) are made for the purpose of serving the superior, and if they refuse to serve, they are fatally condemned to disappear."

Such an idea might be appraised by many

* Encyclopædia of Religion and Ethics, p. 557.

of those who were seized with an inexorable superiority-complex, but the law of progress is otherwise and understood better by men of common sense and not by men who are mischievous and malicious to the midmost marrow of the back-bone.

The uncompromisingly racial and un-Christian spirit on the part of the modern Christian nations of the West has created one of the gravest problems in modern civilization. Unless such a spirit be rationally checked, the gravity will further increase and the world will be too hot a place both for the White and the non-White peoples to live in peacefully.

In some countries dominated by the White people studied insults are heaped on the non-White. Lives and properties of the latter are not safe in such places. The world has repeatedly heard of the terror of the American lynching.* The non-Christian peoples find

* Here is an illustration of how a Negro was recently lynched in America:

"The worst year in the United States lynching history was 1919 when 83 men were done to death by enraged mobs. By the first half of this year, eight men met death at a rope's end. Last week, at Bastrop in the State of Louisianna, the second half of the lynching season was inaugurated.

Early on Sunday morning last week, a white girl of Bastrop was alone in her car, when a negro jumped out of near-by woods.

herein a sample of Christian Brotherhood. There are many wonders in modern civilization but none can surpass in strangeness the fact that the same people as lynch a Negro

The girl managed to beat off her would-be attacker and later identified him as Andrew McLeod, a farmer. Promptly he was jailed.

That night on the outskirts of the town, 300 men collected. With little fuss and feathers they followed the routine formula. Silent, they marched through the hot sultry night to the brick jail, stopping en route to uproot a telephone pole.

At the jail, they went about their work efficiently. All hands grasped the telephone pole as a battering-ram. The main door fell. Then came a second, then a third, then a fourth. Meanwhile, terrified prisoners, fearing the attackers might make a mistake identifying their man, offered to throw out the pleading Andrew McLeod.

The District Attorney, representing the local government, made a speech to the mob. "I sympathise with your attitude," he said, "but I am afraid you will get in trouble." The last door that separated the sacred negro from his fate fell.

Dragged through the streets to the local Court House Square with a noose around his neck, the negro was put on top of an automobile. The rope was fastened to a limb of an oak tree. The car was driven from under him. In falling, his weight snapped the rope.

To make sure such a thing would not happen again, a white man stepped up and slashed the black man's throat. Then he was strung up a second time. This time the rope held, and Andrew McLeod became the ninth to die in 1934 at the hands of the lynchers."

The Hindu, August 23, 1934.

shamelessly preach again the gospel of Brotherhood to the friends and relatives of the victim. The Red Indians of America were also treated with the same lynching spirit by the white Americans. "Even at this day," wrote Dr. Theodore Waitz, "the Indians in the Gold District of California are hunted like wild beasts; and recently in Mexico indians and white Americans have been hired and were paid for the scalps of the Apaches. Among the so-called heroes of Old Kentucky and Virginia there were man-hunters who, as regards cruelty and barbarity against the aborigines did not yield to the Dutch Boers on the Cape........" Again, "The backwoodsmen of Old Kentucky are brought up in the hatred of the natives and shoot them down without the least scruple, though they are generally humane towards the white."*

It does not take a long time for a man having a colour from the Orient to get the sample of Christian Brotherhood that is reserved for him in the United States of America. The unfriendly reception that ordinarily awaits a coloured man in America has no parallel anywhere in the world.

* Introduction to Anthropology, p. 150.

The recent immigration law of the United States against the Asiatic peoples is another instance of extreme racial feeling on the part of white America against the non-white East. The simple meaning of that law is that the Yankees do not wish to allow the people of Asia to come to and live in their blessed country. Whatever economic or sociological explanations might have been offered, the Oriental peoples could not be duped as to the real significance of the law.

Not even the position of the Jews, the people who gave the white West a rational religion, is enviable in the United States of America. Anti-Semitism has not only expressed in social discrimination but that economic, political and educational opportunities are not opened to the Jews without a certain amount of reluctance.

The 'China man' was regarded as 'the blackest of villains'. Although he has some friends now among the people, his position in the United States is not at all satisfactory. Had he not an adaptability of a very high order, he could not have probably survived in the venomous atmosphere of racial ill-will in America.

And what about the Japanese? Well, their

lot in the United States is not a bit better than that of the Chinese.

"In California the baiting of the Japanese is now almost so much a part of political electioneering as is the abuse of the Negro in the South. The native sons of the Golden West and the American Legion have gone on record in determined opposition to any expansion of Japanese interests in California. While the Japanese Exclusion League is particularly active in trouble making propaganda, economic discrimination has taken statutory form in the Alien Land Laws of 1913 and 1920.

Discriminatory legislation of the same general type has been proposed in Texas and Oregon. A bill providing for educational segregation has been presented for the second time at Sacramento. Congress has been urged to replace the 'gentleman's agreement' with an absolute prohibition of Japanese immigration and there is even a demand for a constitutional amendment which will deny citizenship to the America-born children of aliens who are themselves ineligible for naturalization."*

This shows that even the people of Japan which has occupied an enviable position

* Civilization in the United States, p. 365.

among the greatest Powers of the world are not wanted in the United States of America and the only reason for this is that they have a colour. In connection with the Japanese problem in Americathe critic says, "the method of legislation is perhaps preferable to the method of force of violence but if the previous history of race-prejudice means anything, it means that force will be resorted to if lagislation fails. At bottom the spirit of the California Land Laws is more than a little like that of a Georgia Lynching; in the one case as in the other the dominant race attempts to maintain its position, not by a man-to-man contest with chances all around, but by deposing itself bodily and enmasse on top of the subject people and crushing them."

The same statement might be repeated wherever a dominant white race attempted to maintain its position. The spirit of Georgia Lynching is manifest in many parts of the world to-day. The author of 'The Conflict of Colour' says, "To-day the position is entirely illogical from the point of view of Asiatics as well as all other enlightened coloured peoples: for, whilst the white man now proclaims the reign of justice and the equality of man, in alien lands he still rigidly adheres in every-

thing that concerns his own interests, to results achieved under very different laws. And it is important to note that where logic ceases, brute force and passion are apt magically to appear. Inevitably must it follow that the world of non-whites will make the position of the white races beyond their boundaries more and more precarious." Facts in every subject country truly corroborate the statement.

To-day there exists in the West a group of people who believe in the annihilation of the objectionable (non-white) races through sterilization. Fournier d' Albe, author of 'the Infra and the Super World' and 'Qua Vadimus' suggests that the sterilization of the inferior races may be of immense benefit to the white world some day. The sterilization plan might be approved of by the inferior races if they were made to believe in reincarnation. An American propagandist newspaper, probably with the so-called Negro Problem in mind, suggests the following:

Those of objectionable raçe or colour would be told that they should have no children of their own kind but when they come back to this earth, they would come in a white body. Let them think how nice that would be.

Also there might be a small cash payment

included in this plan for improving the race. Sterilization may be a part of world-programme some day.

While in America the present writer asked a learned Negro gentleman how he felt about the sterilization plan. The gentleman humorously replied that the plan was one of the thousand and one colours of the colourless. They are not going to be annihilated in any way. They are just waiting for a few more bloody warfare in Europe instead of resorting to any annihilation plan of their own and they would be happy again when at the end of that warfare Jesus Christ who never meant his religion for the White, would reappear in all His glory.

The American propagandist newspapers have at least the merit of primitive simplicity. They give frank expression to what many of their supporters cherish at heart. But the same frankness is never absent from the other side. The attitude of a so-called inferior race towards the white peoples does not certainly amount to religious adoration. Mr. George S. Schuyler, a Negro writer, frankly declares that for the lower-class white, the Negro has the profoundest contempt and is inexpressibly galled by their assumption of superiority. He

feels more kindly towards the whites of wealth, education and influence, who have done much for the black man. But even then the Negro knows he cannot depend upon them in a crisis, such as a lynching or a race riot, to defend him or even to abstain from banding against him.

"As a result of this attitude of his pale neighbours," says Mr. Schuyler, "the lowly moke has about ten times as many obstacles to hurdle in the race of life as the average peckerwood. It is difficult enough to survive and prosper in the world under the best of conditions, but when one must face such an attitude on the part of those who largely control the means of existence, the struggle is real indeed. Naturally there is deep resentment and bitterness........" The deep resentment and bitterness have, no doubt, been due to insults heaped upon the Negro by his 'pale neighbours.' The atmosphere is tense and there are all the seeds of a war in it.

The same self-consciousness might be found in many other coloured races. It is this self-consciousness on the part of Japan that humbled down Russia. The same is clearly manifest in China, and other places in Asia. It is manifest in Africa. So a feeling of anxiety

that the 'rising tide of colour' may sweep away some day every vestige of Western superiority before it, is not altogether unfounded. There is a belief that the West emasculated and torn asunder by suspicion, selfishness, feuds and quarrels may find itself altogether helpless before a mighty current of Oriental reawakening. The reawakening of the East has had a reaction on the West. The West seems to be determined to crush the East. The Eastern peoples are being decried in the wildest terms. The United States of America has been the centre for the nefarious activities of the propagandists. Articles, paras and cartoons condemning the East just for her spirit of self-expression are being published almost daily in the propagandist newspapers in America. Not only are the Eastern peoples called inferior and objectionable races but also condemned as being still *animals*. There is a cartoon before the writer which represents Turkey, India, Egypt, Mohammadan countries and China as so many beasts with the headlines, "They are still animals,—That makes the man fairly safe." And there is a picture of a white man in the cartoon—'The man with the whip' which represents White domination. The whole cartoon conveys the idea—and

there are actual statements below the cartoon giving a definite expression to the idea,—that the people of Asia, who are still animals, have, always been 'fighting each other, killing each other, hating each other' and therefore 'the man with the whip' should always be there to control them. A more shameless and damnable distortion of facts has not been implied by anything since the last bloody warfare in Europe, which conclusively showed where the animal lived. It is this fierce animal which had devoured the Red Indian in America and is always ready to devour the Negro.

For some time the attention of the American propagandists has been particularly concentrated upon India. It is better known to them why on earth they have selected India as their victim. India is engaged in settling her differences with England and in all fairness and justice it is none of any outsider's business to condemn her in her struggle. It is not clear how anything except lack of common sense and decency can induce one to attack another when there is not the least common ground for quarrel between the two. Let those American well-wishers of India confine their activities to their own country where they may have better scope for their work and

India will not have ground for complaints against them.

We quote below a few lines from the editorial of an American newspaper to show how propagandism against India's self-determination is carried on in America:

"Britain is sending a Commission to India headed by Sir John Simon to see about helping India toward self-government. The help should begin five thousand years back.

"How can you give self-government to a people in whose literature the word 'liberty' does not appear in 5,000 years; to millions who believe that little girls 8 and 9 years old should be married to middle-aged men and that when the old husband dies the young widow should be burned alive with the husband's miserable corps? That is a long way from self-government."

Not only India should not be given self-government but also that her people should be left to plagues and famines to be swept away on account of inferiority. The arguments run thus:

"No use increasing the number of those that will have to die off or be killed off because of inferiority.

"Great Britain has added 100,000.000 to the

population of India by fighting plagues and famines, and science plus and end to girl baby killing, may change China's 400,000,000 population to 1,000,000,000, in spite of China's war. Those increases might create problems more serious than any desert or swamp."

Not only a section of American News papers but also a class of Amercian hack-writers are engaged in decrying India just for her attempts at self-determination. Comments on Miss Mayo's notorious book "Mother India" are unnecessary here, as condemnations from various quarters have been heaped upon it. Her second book against India was "Slaves of the Gods." It was a more notorious book than the former. Even the Statesman of Calcutta which had appreciated "Mother India" could not support the latter. The paper said that Miss Catherine Mayo in publishing her second book on India "has made a first class blunder." We give below a few lines from the comments of that journal on "Slaves of the Gods," which will at least give the reader an idea of the baneful implications of the book:

"The book has in it nothing new. It is a dramatization in the form of short stories of some of the statements of "Mother India." These stories do not add to the strength of the statements; they rather detract from that strength. They are not good stories. Miss Mayo has far too much of the propagandist

spirit to be a good narrater..................In her second book she has allowed isolated instances of wrong to prey on her mind until they fill her whole landscape. In describing "Slaves of the gods" as a hideous tavesty of normal "Hindu Society" the Spectator is not guilty of any undue severity. The book will do harm to the causes Miss Mayo seeks to promote, so thickly and with so little discretion have her colours been laid on the canvas. A society in which the evils she depicts were common and normal could not exist. It would quickly die of its own inherent rottenness. Miss Mayo may vouch for the truth of everyone of her stories, she may support them all, as she does with quotations from Hindu reformers, but the tales she tells are no more typical of general life in India than are the records of the police courts and the hospitals typical of ordinary cultured existence in Great Britain.

"Miss Mayo has temporarily missed her metier. She is not a novelist, but a social reformer. When she says in her introduction to the present volume 'of the great mass of the Hindu majority, high or low, rich or poor these records are typical,' the emphasis of the statement is barely lightened by the subsequent admission 'I have set forth the shadows alone.' Yet we who live in India, who move among its peoples who count many of them among our friends can protest that these 'shadows' are not typical and that to accept them as such would give the most false notion of India.*

We offer our thanks to the Statesman for its views. We are conscious of the fact that our society is not perfect, that there been survivals in it, which ought to be uprooted for our healthy development. We sincerely welcome precepts from foreigners of pious intentions, who might

* The Statesman, April 9, 1927.

be willing to guide us in our difficulties. But we condemn all precepts from propagandist hack-writers and soap-box orators of foreign countries, for whose sinister motives we have the profoundest contempt. We could tell those American women who found fault with us to look after the moral and spiritual uplift of their cousins, if not their own, as social reformers.

While the authoress of Mother India and Slaves of the Gods was probably sharpening her weapons for her third book on India, another unmarried woman of her community followed in her footsteps with even a more pungent spirit. This was Patricia Kendall and the name of her scandalous book was 'India and the British: A Quest for truth.' It needs a little intelligence to discover truth and we are sorry to say that Miss Kendall had not that much intelligence when she was out in quest for truth. Instead of truth she has told damnable lies about India in her despicable book. The main object of her libels is to tell the world that India is unfit for self-government and that her salvation lies in British rule. Mr. C. F. Andrews, the well-known Englishman who knows India more intimately than many of us and surely far more intimately than the

American propagandist hack-writers, is surely one whose comments on Patricia Kendall's book might be interesting to the reader. Mr. Andrews says:

"It is clear that we are destined to have a series of books from America dealing with India, in which the British rule will be fulsomely praised for its Nordic character as representing the superiority of the Nordic race. This was the stand-point of Katherine Mayo's notorious book, Mother India. It is equally the stand-point of Patricia Kendall's book, called India and the British: A quest for truth. This book has been published in an expensive form, both in England and in America, and it is inscribed and dedicated to India for the Truth can make her free.

"The word Nordic constantly appears in its pages, and the writer is obviously one of those who have been saturated with Dr. Lothrop Stoddart's doctrines as to the innate superiority of the Nordics above any other race in the world. From this stand-piont, and with this back-ground of race superiority, the whole picture of India is painted, and therefore apart from various sketches in which Indian scenery is admired, the book is throughout an attack on very nearly everything which Indians have

done for themselves, and an attempt to prove that only under British rule can India flourish at all." It is sheer stupidity that incites women of Patricia Kendall's type, who need be trained more than anything else in the first principles of truth, to come forward to give a lesson of truth to a people who during their long cultural existence, have cared for the ultimate 'Truth' more than any other people of the world. And the truth she has discovered for India might be said to be a hateful contradiction to the propriety of the national existence of her own people.

Mr. Andrews next says in his article that 'the Hindu religion comes in for the grossest misrepresentations' in Miss Kendall's book and the paragraphs at the opening of the book, which attempt to describe it are so vile that he hardly likes to repeat them. One of the passages runs thus :

"Every Hindu bears upon his forehead, and on other parts of his body, the symbol of his particular deity and wears that symbol in amulets and bracelets and pieces of stone. The symbol of Siva is the phallus which is called the 'lingam' and it is the lingam that is painted on his forehead and worn upon his person. The followers of Vishnu paints the female counter-

part on their foreheads; it is called the 'namam.' The lingam and the 'namam' are objects of the deepest reverence and veneration. These obscene emblems are as sacred to Hindus as the Cross is to Christians.

Except a class of Yankee writers who perhaps understand the significance of phallus and phallicism better than anything else and take the earliest opportunity to discover the phallus when they are out in quest for 'truth,' the world knows that Hinduism is not phallicism. The high philosophy on which Hinduism is founded has been expounded to the West repeatedly by world-renowned scholars, poets and philosophers like Raja Ram Mohan Roy, Keshab Chandra Sen, Swami Vivekananda, Dr. Rabindra Nath Tagore, Professor S. Radha Krishnan and others and it is a pity that those Americans who venture to write books on India, especially on Hinduism, should be so much drifted away by propagandist spirit as not to allow their minds to be purged of whims and blind prejudices and their studies to be a little more widened than what is dictated by Grammar-school pedantry.

It might be that those writers were not equal to their tasks and that the high philosophy and ideals of Hinduism were too stiff a

subject for their untrained minds to penetrate into. If that were so, they ought to have stopped hundred times to consult great Western scholars of Hindu thought like Max Muller, Schopenhauer and others—provided they could understand and appreciate what those scholars wrote about India—before they allowed their minds to be saturated with absurd ideas in connection with matters relating to the oldest historical religion founded by the great Aryan people. It practically amounts to destroying the fruits of intellectual labour of the great scholars of the past and the present when the writings of superficial observers and deliberate liars are allowed to make a false impression upon the minds of the great masses of people. The tendency to create sensations by unfair and foul publications is peculiarly American and this tendency is responsible not only for a huge annual crop of wild and irreligious books but also for the circulation of millions of obscene pictures in the name of fine art in the United States. That it is a serious problem in modern civilization cannot be denied; for it suggests the 'beast and the jungle.'

To say that "every Hindu bears upon his forehead, and other parts of his body, the sym-

bol of his particular deity etc.," as Patricia kendall does, is as untrue as to say that every American girl believes in trial-marriage and experimental liaisons or in illegitimate motherhood; and to interpret Hinduism as Phallicism is exactly parallel to interpreting the religion of the American people as the Purification ceremony of the mysterious Christian cults, the most notorious of which flourished under Purnell or 'King Ben' in Michigan.

It ought to have occurred to the authoress of 'India and the British' that Hinduism had included in earlier stage of its history, symbols and idols of Indian aboriginal faiths with a stamp of its own philosophy on them in order to bring those non-Aryans within its range; and that those phases were only accidental additions to and could by no means be accepted as the central ideas of Hinduism. To single them out in order to condemn Hinduism was as irrational as to give the dog a bad name in order to kill him.

If it were possible to connect the Siva or the Vishnu with phallicism, the Hindu worshipper is ignorant of it. As a worshipper he does not care for the theories of primitive or comparative religion, that have been shaped and advanced by the ingenuity of the Western

scholars. If a particular emblem for the Siva really conveys an idea of phallicism to the Western students of Social Anthropology or Religion, that idea is as meaningless to the Hindu devotee as the Western modernist doctrine that 'marriage is legalised prostitution.'

The conditions have been such under modern civilization that it is getting increasingly difficult for many people to raise their minds beyond ideas connected with sensualism even when they discuss religious matters or divine subjects.

This is not the occassion to expound Hinduism. We could only say that attempts to describe Hinduism through idols, stones, amulets and fetishes were as ridiculous and absurd as to describe Christianity through the wood, metal or stone of the wearing cross, the Christmas trees, cards and gifts, or through those vilest pictures that are circulated among the American factory workers on the Christmas Eve and are kept by them as emblems of the Christmas spirit. We have seen and known many things in the West, especially in America, but we are not prone to make absolute inferences from irregular and isolated instances.

Patricia Kendall tells the world to believe that the Hindus "have never been able to create a belief in a Divine and Righteous Being, exterior to and above themselves, to whom they can aspire and pay spiritual homage." This statement only shows the depth of her ignorance, as a student of religion.

Happily her ignorance is not shared by many of her countrymen who are sincere students of Hinduism. For the benefit of the authoress of 'India and the British' we give below a part of an article, recently written by such a student, on the culture and religion of the Hindus while answering to statement made by George Wilson Brent to disprove the supremacy of the Caucasians:

"Is there anything absurd in the suggestion that the India of some twenty thousand years ago—brilliant, cultured, highly civilized, over-flowing with population impressed upon Egypt, Persia, Judea, Greece and Rome a stamp as ineffaceable, as profound, as potent as the evidence which the Rev. Mr. Brent wishes to impose upon us? Let old supersti-tions hold anathema there is proof to hand, for within the last ten days various metropolitan newspapers carried this enlightening item:

Four pages of Sanskrit manuscript, discovered in India, indicate that hydrogen, oxygen, dry batteries, electric plating, blimps and baloons were known there untold centuries ago.

"Sanskrit is the oldest language. To deny that would be to lie in the face of history. Sanskrit formed the Greek and was conveyed to different countries of successive emigrations. Its idioms are found everywhere. Is it not quite natural to suppose that a people who spoke so finished a language preserved in written records their literature their religion, their history and their traditions?

"Perhaps the pure thing left us from those earliest times is the definitions of a Supreme Being·

"Him who exists by himself, whom the spirit can alone perceive, who is imperceptible to the organs of sense, who is without visible parts, eternal, the soul of all beings, and whom none can comprehend. Let the Mohabharata speak:

"God is one, immutable, without form or parts, infinite, omnipresent and omnipotent. He made the heavens and the worlds to spring forth from infinite void and launched them into boundless space. He is the divine mover,

the great originating essence, the efficient and material cause of all.

"I do not believe the lapse of ages and what we conventionally call 'the development of the human mind' has added anything to these definitions.

"If India is a little too far off for lukeworm energies, if its sun kills, if its Sanskrit is too difficult for a little possible charlatanism, if it has no fund for transporting defaced blocks of stone, there are, over there, some workers to whom India is a religion, who labor tirelessly, not at excavating ditches and turning up sand, but at exhuming, studying and restoring the world's oldest literature and their efforts have not gone unrewarded."*

What has the authoress of 'India and the British' to say about this statement? Whether her jaundiced mind sees to it or not, we might boldly assert with Mr. Nye, her countryman, that the lapse of ages or 'the development of the human mind' has not added anything to the idea of 'a Devine and Righteous Being,' that had been advanced by the Hindus long before the first rays of civilization lighted the

Article by Hubbard Nye in The New York Times, September, 1927.

Western horizon. That majestic idea of a Divine Being has been the mainspring of Hinduism and Hindu society. It has saved and will save Hinduism from being superseded by any other belief. Behind the very fact that though the Hindus—unlike the Fundamentalist American States who decry science whenever it is in conflict with Christian Fundamentalism and do not hesitate in the least to take a college instructor like Mr. Schope to task in the court of justice for lectures on Darwinism in the class,—have never found ground to reject truths discovered and expounded by Western Scientists, they have always paid a deaf ear to the appeals made by the Christian missionaries, there is the simple truth that they do not find anything in Christianity, which they have not already found in their own religion Hinduism. Thus although Western science has conqured the Hindu mind, Christianity has not. It is the nobility of Hinduism, its grand conception of a Supernatural Deity and its lofty ideals that have been preserving its life-blood for many thousand years against all oppositions and condemnations. Patricia Kendall finds Hinduism to be phallicism! But Schopenhauer, the great European philosopher, says

about the basic idea of Hinduism thus: "I know of no other thought which is more ennobling than the Vedanta. It has been the solace of my life and it will be the solace of my death." Surely the world has sufficient reason for believing—whether the authoress of 'India and the British' admits it or not—that Schopenhauer stands far above the level of the American hack-writers of the present.

"It would be difficult," says Mr. Andrews, "to compete with Patricia Kendall's book in inaccuracies and gross distortion of perspective. Her whole mind is distorted at the very outset, and she "sees red" whenever she mentions the name of Mahatma Gandhi. But even more cruel and contemptuous than these references is her picture of Hindu religion. We who have lived among Hindus and shared their hospitality, watching the beauty of their daily religious life, can do nothing but writhe at the insults this woman pours upon this religion as though it was the most hateful thing on earth."

One of the passages which Patricia Kendall puts in the mouth of a woman missionary doctor and which is nothing but her own opinion is this:

"To cut through the truth, Hinduism is a

social disease. It is a worship of elements of natural features and forces, of defied men and animals, even of weapons and primitive implements, but principally of the powers of life, the organs of sex. Only in Hinduism is degeneracy defied. The teachings and not just the interpretations of Hinduism sink to such depths that decent and proper words can not correctly describe their level."

Thus, in the words of Mr. Andrews, this hideous misrepresentation of Hinduism goes on page after page till the reader becomes utterly sickened by it. In this way the author is able to achieve her object and to paint against this background the glories of British rule in India!

"Patricia Kendall's account of Indian History, continues Mr. Andrews, "is hardly less grossly misleading than this account of Hinduism that I have quoted. Her attempt from first to last is simply to make out that at no period of Indian history could India govern itself, and that before the British came, there was not even any semblance of self-government."

Mr. Andrews' final words on Patricia Kendall's book are very noteworthy. "It happened," concludes Mr. Andrews, "that I

was present in India during the first months after Miss Mayo's book, Mother India, had been published. It was easy to see the mischief that had been done and the breach between East and West that widened even among the best people on that account. For, an insult against one's own country is like an injury against one's own mother, and men and women who loved India best, felt the racial insult deepest. Patricia Kendall's book repeats this very insult in an even grosser form. It will be said by every Indian reader that she has chosen the exact occasion when India was politically humiliated to deal this deadly blow. Her object is so obviously to decry and despise every thing, however sacred in India's past, in order to exalt by contrast the Nordic virtues of Great Britain, and to make the ordinary Englishman who knows nothing at first-hand about India, feel an unctuous satisfaction as he reviews in her book the glories and greatness of British rule. Well may any decent Englishman say who knows the truth: Save me from my friends."*

We may record in this connection another European's protest against Patricia Kendall's

* The Hindustan Times, August 24, 1932.

libellous publication. Mr. Walter Hunt who had been in India for three years and a half wrote to the Hindu as follows:

"I have read in your paper Mr. C. F. Andrews' comments on the regrettably libellous publication entitled 'India and the British.' Mr. Andrews is a scholar and an authority on Indian literature and the Hindu religion, and his utterances must cary conviction to all who hear them. I am merely an artist, a reciter of verse, with only the most superficial and scanty knowledge of the great subjects with which he is so intimately acquainted but I feel that he will not deem it an impertinence if I raise my small voice in protest against these scandalous sops to the inordinate baseless vanity of people who, knowing nothing of India and the Indian people, pride themselves on a racial superiority which, my observation has taught me during three and a half years residence here, exists only in their imagination.

"I have said that I know nothing of the Hindu religion. It is true. But this I do known: if it is the foundation of the Hindus, tolerance of other religions, of their ancient and glorious culture, of their remarkable ability to appreciate and absorb the culture of

the West while losing none of their own, of their loving courtesy and hospitality they have extended to me, an Australian, throughout the length and breadth of this great country, then that religion must be a thing of beauty and vivifying power."*

The above shows how decent foreigners who know the truth about Hinduism and Hindu culture feel about the scandalous statements made in Patricia Kendall's loathsome book "India and the British." We have been used to such statements for some time, so it will not be surprising to us if Patricia Kendall paint even a darker picture of the Hindus in the future. But what shocks us most is that this impertinent woman 'sees red' whenever she mentions the name of Mahatma Gandhi, the greatest man living in the world to-day. The love and respect which peoples of different countries have for Mahatmaji, the anthem that is being sung in his blessed name throughout the civilized world are things which are beyond the capacity of her gloomy mind to appreciate or understand. Patricia Kendall has dedicated the book to India for her salvation. We Hindus reject with scorn

* From the Amrita Bazar Patrika, Aug. 30, 1932.

the truth which her peculiar type of scholarship has so easily discovered for us. With due regard for other religions we Hindus are bold enough to assert that our religion is not inferior to any other existing faith. Leaders of Hindu thought, men who are intellectually as strong as the best thinkers of the West, opine:

"We may assimilate the best that is in non-Indian cultures and faiths, but the essence of our individual and collective pesonality must necessarily be Indian. Others may think that we are mistaken in holding that Indian culture and spirituality are not inferior to any other that exists; but we stick to our opinion".*

It was an un-Christian attitude on the part of Katherine Mayo and Patricia Kendall towards a part of the suffering mankind—an attitude which often runs through the channels of arrogance, vanity, superiority complex, race prejudice, cruelty, repression and enmity—that was responsible for their libels against India and other places. We are told that these women are Christian social workers. We understand that real social work can

* Sj. Ramananda Chatterjee's Presidential Address at the annual session of the Hindu Mahasabha in 1929.

not be divorced from the spirit of Christianity. Christian social service, it is said, has to do first with the creation of an alligiance to those eternal values which are part of the Christian revelation and which pertain to life temporal and eternal, upon which alone can be built the Kingdom of God. Secondly, it is concerned with the applications of those principles to specific situations where persons or groups are in any kind of distress. And that means that it can recognize no bounds of geography, race, colour or occupation as restricting the effort which must be made to enable every individual to develop to the fulness of his capacity. As Christianity is built on the idea of the solidarity of human beings, sons of a common father and therefore brother to one another, so also Christian social work fundamentally is. Thus it seems to amount to a revolt against the spirit of Jesus Christ to base Christian social work upon blind race-prejudice, hatred, lies and deception.

The beauty of Christianity lies in its concept of brotherly love. "This is my Commandment," says Jesus Christ, "that ye love one another, as I have loved you. Greater love hath no man than this that a man lay down his life for his friends." Had these command-

ments been adhered to, the Kingdom of God would have been a reality long ago. But to-day the foremost Christian nations of the West do not seem to abide by the precepts of Jesus: not love but intolerance, antagonism and hatred are being deliberately fostered in an appeal to philanthropy, social work and world welfare! Laughing at the punishment decreed by Jesus for those sinners who, like Racca, despise and insult the feelings of others, so as to kill and murder not the body but the soul, as a noble Englishman† points out, a large number of people of Europe and America are drifting towards where the original nature of man glorifies itself. Those of us who find higher Christian ideals conformable to our own, think with much concern of the growing revolt of the West against Christianity. Problems in modern civilization might be reduced to this single issue alone.

Libels against India are only a part of a formidable propagandist conspiracy. The real issue is much bigger than what is generally supposed by most of us.

Even the United States of America is not left free by the mischief-mongers. Not long

† C. F. Andrews.

ago their activities were revealed at an investigation which had its origin in Chicago and which gradually extended to other parts of the country. Mayor Thomson of Chicago took the initiative. It was a part of his 'America First' movement, the real meaning of which was that there was in existence in the United States of America a traitors' pact with whom a foreign country, and not the United States of America, was the first consideration. God knows why on earth a large number of educated Americans proved traitors to their country but that was a fact according to Mayor Thomson and his associates who instructed their countrymen that it was the United States of America and not any foreign country, that should engage the first consideration of the American citizens. We who were in the United States at that time could not, at first, understand the real significance of the 'America First' movement; for, it seemed almost ludicrous to us that there should be a necessity for a movement to teach the people of a great Democracy the very first lesson of patriotism. But gradually we were enlightened with facts. It was revealed that foreign propaganda were carried even in history text-books used in public schools in many States,

that the names of the American national heroes, particularly a man like George Washington, were profaned in many text books, that there were educationists who were trying to create admiration for a foreign people in the minds of school students in various ways. Mayor Thomson understood the situation thoroughly and foresaw the grave consequences. He was determined to save his country from the hands of the traitors. The National Flag Association, of which President Coolidge was the honorary Chairman, promised to help him. He fired the opening gun in his fight by having collected several hundred copies of the pro-British books from the public libraries under his control and burned them in big bon-fires in front of the Michigan lake. He suspended William Mc Andrew, Superintendent of schools of Chicago, who was charged with insubordination and the fostering of foreign propaganda in the public schools of Chicago. He bitterly criticized the school-trustees for their unpatriotic attitude and made the following remarks:

"I am of course elated to get the support of the National Flag Association. To desecrate the names of our national heroes, particularly

a man like George Washington who gave to us the flag, is to trample our flag. The Association was organized to create reverence for the flag. Many other institutions in the country are organized for similar purposes. For instance the preamble to the constitution of the American Legion says, For God and country, we associate ourselves for the following purposes:

"To uphold and defend the Constitution of the United State of America; to maintain law and order; to foster and perpetuate a 100 per cent. Americanism; to preserve the memories and incidents of our association in the great war; to inculcate a sense of individual obligation to the Community, State and Nation; to combat the autocracy of both the classes and the masses, to make right the master of might, and so on.

"It seems to me by that preamble that the American Legion is dedicated to the same cause that I am now and always fought for. In the near future I shall write a letter to the Commanders of the Illinois posts asking that they assist me with their powerful organization in bringing the State of the saviour of the nation—Abraham Lincoln—and Illinois to the fore and leadership in the fight to have our

children taught in this and future generations as we were taught in the patriotic schools that prevailed before the heroes of the revolutions were struck from the histories and their names insulted by anti-American history writers.

"I shall try to have the people of America mark with scorn the names of Dr. Otto Schmidt, Walter J. Raymer, Mrs. Helen Hefferan and James Mullenback, school trustees, who are striving to continue in power as William McAndrew, Superintendent of schools.

"He ordered to take away from the school walls the picture of the 'Spirit of '76', he recommended school histories defaming and belittling American heroes, prevented carrying out President Coolidge's proclamation urging school children of the nation to contribute their pennies, nickels and dimes to the saving of the famous frigate, Old Ironsides.

"He put politics in the schools by distributing League of Nations and World Court literature among the children; he brazenly sleeps at hearings when facts and proofs are being presented in documentary evidence indicating his disloyalty to the city's people whose money he has been drawing, and

making no attempt to apologize for his poisoning the minds of Chicago's 550,000 school children."

The McAndrew case was filed in November, 1927. The hearing attracted the attention of the entire nation. It was made clear by the prosecution witnesses that there had been a conspiracy in America the object of which was to trample the American Flag. The evidence of Charles Grant Miller, a prominent member of the Patriots' League, revealed particularly the story of battles in Eastern cities to rid history text books of foreign propaganda. The results of various investigations since 1918 of history text books and the work to purge the schools of biassed texts were also included in Miller's statements.

On the heels of the Chicago ruction the State-librarians everywhere in the Union were appealed to by patriotic societies and citizens to examine the histories used in their schools and declare whether those books were poisoning the mind of adolescent America. The librarians were divided in their opinions. In the case of some States the skies were declared clear, while in the case of others the views were otherwise.

The news of the Chicago Bon-fires and

succeeding events attracted the attention of some prominent Britishers who invited Mayor Thompson of Chicago to come to England and pass a few days with them as their guest. The invitation was not accepted.

During the McAndrew trial various startling facts of a real propagandist conspiracy were revealed in and outside the court. The patriotic Americans were shocked to learn that many of their fellow citizens who in the name of God took the oath of allegiance to their motherland and promised to uphold and defend its Constitution, were secretly engaged in activities highly prejudicial to American interests and honour. Their activities were regarded as crimes against God and Nation as they were un-Christian and un-American. They constituted one of the most serious problems in the United States.

In the light of these facts we ask the reader to understand again the real position of those American writers who are vilifying India.

II.

American intellectuality mainly belongs to Protestantism. But to-day the Protestant Church of America is facing a very serious test

as a large number of people are losing their respect for it. The statistical facts of the decline of Protestantism may be described briefly, with figures compiled by various Church organizations which authorized inquiries into the deplorable state of religion in the United States. The report of the Continuation Church Committee of the Inter-Church Conference, made public in May, 1927, showed an alarming decrease in Church membership at the rate of 500,000 a year; in thirteen communions with a total enrolment of 15,160, 170, the losses aggregated 268,965. The loss of the Congregationalists was estimated at about 30,000 a year, while approximately 22,000 annually deserted the Episcopalians among whom a disastrous schism was being generated by the rapid growth of a vigorous and pro-Catholic faction. Even the Methodist Episcopal Church, the best organized and the most vigorously evangelical and proselyting of the Protestant denominations, gained but 13,719 new members in 1926, while only a few years ago the average increase was twelve times that number. The Methodist Episcopal Church, South, reported a net gain of 4,199, although it laboured in an almost ideal field of ignorance, bigotry and supersition, wherein

the weeds of a militant Fundamentalism attain their rankest growth.*

There are about 29,000,000 Protestants in the United States of America, but they do not present a solidarity in the Protestant Church to-day. They are divided, according to their religious beliefs, into two conflicting groups,— the Fundamentalists and the Modernists. "The Fundamentalist insists that according to prophesy the world must become worse and worse until it shall be wiped out in a great cataclysm, and the considerable number of Fundamentalists who are known as premillennialists teach that the great change will take place at the sudden return of Jesus who will then rule the world. The modernist believes that the world is continually getting better as a result of the application of the teachings of Jesus, and that in a perfectly normal and natural fashion Jesus will eventually dominate the world, not by his appearance at any particular time, but by his personal influence over the hearts and lives of men."†

* Is Protestantism Declining? The Forum (Feb. 1928), p. 183.

† The World's Work, pp. 416-417, Feb., 1928.

The Modernist is interested in securing what is likely to better the condition of society or promote world-peace but the Fundamentalist is not; for, the latter cannot stand in favour of anything that seems to do away with the prediction that the world will continually get worse and worse until the last great cataclysm shall arrive.

The Fundamentalist is a conservative and the Modernist is a liberal. The former is a defeatist while the latter is a progressivist; so there are feuds and quarrels—a sort of civil war—in the Protestant Church of the United States to-day. The condition of American Protestantism is described by an American critic thus:

"Not since the great revivals of the early part of the nineteenth century, which left a trail of neuroticism that still afflicts the Middle West and is in large part to blame for the extreme jumpiness and sensitivity of that vast area, has Protestantism in America been so vociferous and so greedy for power. The land resounds to the vengeful clamour of the Fundamentalist Torquemadas as they put legislatures on the rack and seek to substitute superstition for truth, and the placating cries of Modernist compromisers who strive hopelessly to

reconcile the irreconcilable and bridge the gap between the hoary myths of Scripture and the findings of modern science. But noise does not necessarily imply progress, and we have it on the sublime authority of Jesus Christ that a house divided against itself can not stand. The condition of the Protestant Church in the United States to-day is analogous to that of the charging soldier who, though mortally wounded, staggers onward in the direction of the enemy, carried forward by the momentum of his rush: he redoubles his screams, and for one fleeting moment, oblivious of his pain, labours under the delusion that he is mightier than ever. But his end is inevitable. So with Protestantism. It has received a moral hurt, and the uproar is its death agony; it is sustained solely by the momentum of two hundred years of domination.

"The signs and portents of decay," the critic continues, "are visible on every hand: they may be discerned in the fretful clownishness of the clergy and the frantic political meddlings of the denominations, in the poverty-stricken state of even the most important churches, and above all, they glow with an unwholesome lustre amid the murk of the

fierce and indecent hatreds that bubble upward from the seething caldron of Fundamentalist-Modernist controversy. The great masses of the people can no longer find a solution of their multitudinous social and economic problems in absurd and discredited dogma expounded by a priesthood which has sunk to an unbelievably low level of mediocrity. Intelligent men everywhere grow weary of the platitudinous droolings of an uneducated and uncultured ministry; they are not satisfied with the pious exhortation to 'love your Lord and Redeemer' as a blanket answer to all questions. Moreover, the fearful dreariness and drabness of the Protestant services are offensive to the eye and ear and the eternal bickerings of the sects are a stench in the nostril of civilization. No one, of course, can foretell even the approximate date upon which Protestantism will finally crumble and collapse; but if the present rate of decline continues, the end of the twentieth century will probably find it abandoned and shrivelling in the flames engendered by its own rancors."*

The same critic is of opinion that throughout the United States the Protestant clergy-

* Herbert Asbury, The forum (Feb., 1928), pp. 181-82.

man has abandoned all pretense at dignity and has embarked upon an appaling orgy of mountebankery. "Our spiritual leader," he says, "writes for the newspaper syndicates, sells verses from the Bible, and answers all manner of questions for a fat percentage of the gross receipts. He reports murder trials for the sensational journals. He persistently denounces and opposes any form of amusement in which the average man may hope to find pleasure. He employs a press agent and is more concerned with the glory of the front page than with the glory of the Lord. He quarrels with his trustees, and the newspapers frequently record fist fight and indecent bickerings in the temples of God. He transforms his Church into an emotional shamble or inflicts go-getting, jazzy services upon his suffering parishioners, so that it is impossible, upon entering a Protestant Church, for one to tell whether he is going to witness a vaudevile performance, an orgiastic revival meeting, or rites of unspeakable gloominess. But one may be certain that he will seldom see a beautiful, dignified service in worship of the Almighty."

The decline of Protestantism, it is said, has been due to various factors such as Funda-

mentalist-Modernist controversy, the gradual abatement of rural protestantism and the consequent loss in power and prestige of the country parson, the intolerant interference of the denominations in the orderly processes of Government, as exemplified in the activities of such religious bodies as the Anti-Saloon League and the Methodist Board of Temperance, Prohibition and Public Morals, the 'buffoonry' of the Protestant priest-hood, and the bleakness and depressiveness of the Protestant services. But the most important factor in the decline of Protestantism is the warfare between the Fundamentalist and the Modernist. The infallibility of the Bible, the Virgin Birth of Jesus, the miracles, and the other basic dogmas of Christianity are the points over which the battle rages in the church assemblies; but in politics the Fundamentalists have made it a special point to fight Darwinism. Laws have been passed against the teaching of Evolution even as a scientific theory in Mississippi and Tennesses; and in Texas, Florida, and California it is barred by a strict interpretation of existing statutes, or by arbitrary rulings of the State school authorities. The Fundamentalists of other States are also trying to push prohibitory laws through the legislatures

and the World Christian Fundamentals Association is determined, as was manifest from its announcements, to drive the idea of evolution out of the bounds of the world at an expense of $24,000,000 and with the support of many colleges and such Fundamentalist organizations as the Christian Crusaders of Florida, the Defenders of Kansas, and the Fundamentalist League of Pennsylvania.

The quarrel between the Fundamentalists and the Modernists has taken such a turn that many serious students of Protestantism in the United States are of opinion that there is no middle ground upon which the two groups can foregather and "compose their differences in mutual love and wisdom—fabled attributes of the Christian—and it is quite likely that the fratricidal strife will continue until they have simply shot each other to pieces." Finally, Protestantism in America, we are told, will be encroached upon by the Church of Rome which will once more become dominant throughout the world, "and in consequence intolerant and persecutory; for as is simply proved by the history of his religion, whenever a Christian acquires supreme authority, his mind naturally turns to torture and oppression. So in time history will repeat

itself, and future generations will see another Reformation with all its bloody conflicts in the name of Jesus, though perhaps without the spectacular feature of a Luther flinging ink-pots at devils."

Due to the general unsatisfactory condition of the Christian Church, both Protestant and Catholic, of America, many people are loosing their religious faith and turning atheists. On the other hand, a large number of people who are never susceptible to any higher ideal of religion, are being converted into some sort of mysterious faith by mischievous persons. Before we proceed further let the reader be acquainted with the real position of those people who are thus converted, in the words of Aldous Huxley, the English critic, who says:

"A great many men and women—let us frankly admit it, in spite of all our humanitarian and democratic prejudices—do not want to be cultured, are not interested in the higher life. For these people existence on the lower, animal level is perfectly satisfactory. Given food, drink, the company of their fellows, sexual enjoyment, and plenty of noisy distractions from without, they are happy. They enjoy bodily, but hate mental exercise.

They cannot bear to be alone, or to think. Contemporary urban life, with its jazz bands, its negroid dancing, its movies, theaters, football matches, newspaper and the like, is for them ideal. They can live out their lives without once being solitary, without once making a serious mental effort (for the work which most of these people do is mainly mechanical and requires little or no thought), without once being out of sight or sound of some ready-made distraction. The notion that one can derive pleasure from arduous intellectual occupations is to such people merely absurd. More leisure and more prosperity mean for them more dancing, more parties, more movies, more distractions in general. Most of the inhabitants of ancient Rome belonged to this type; so probably do most of the inhabitants of modern New York and London."

These are the people who form the majority of the urban population of the West and it is not difficult to understand why the high ideals and morals of Christianity cannot appeal to them. They need a religion, if they need it at all, which will provide them with that sort of enjoyment which pleases their senses most. So there

have grown up in the United States of America notorious cults to give religion to these people. The leaders of such cults—the modern saviours—preach their doctrines in the name of God or Jesus Christ before the public but their inner practices which are diligently kept concealed behind the dazzling curtain of the pulpit, are very mysterious. Some of those practices, when revealed, are found to be extremely shocking and revolting to all sense of decency, purity and godliness. It may seem to be a wonder to the people of India that the notorious religious cults can thrive in a community from which well-wishers of India appear to direct their wild rhapsodies against Indian culture and religion. But they do thrive and grow prosperous and powerful in the United States.

It is not possible to give an account of the various cult-practices that have been revealed from time to time in the United States law courts. Only some outstanding facts in connection with a notorious cult in Michigan, the House of David, are given below.

The House of David, of which 'King Ben' was the self-styled sovereign with his wife 'Queen Mary', had several secret orgies. Two of the outstanding ones were the Group.

Marriage and the Purification Ceremony. The group marriage was a rite which validated the marriage of a group of women with a group of men within the cult. Thus a member of the House of David had a number of consorts and this was very pleasing, in the majority of instances, to him or to her. That is to say, King Ben, the 'Seventh Messenger' and saviour of the present generation, sanctified prostitution for the members of the House of David. This together with various types of Bacchanalianism and Saturnalianism attracted a large number of *moderns* with whom 'sexual enjoyment and plenty of noisy distractions' were the main interests of life, and the membership of the House of David swelled.

But what about King Ben the leader of the cult? Did he also take part in the group marriage? O, no, he could not degrade himself by taking part in the same revels with his disciples. His position was higher and, therefore, he reserved the Purification rite for himself alone. But what was the Purification rite? Well, it was like this:

King Ben taught the young women who came to him to be members of the cult that they were impure and, therefore, could not be

admitted into the cult at once. As the cult consisted only of those who were immortal and as immortality was impossible without purity, the first thing that was indispensably necessary for them was to be pure. Asked how they could be pure, King Ben told them that he was the only blessed being on earth, who had been authorized by God to transmit a part of his immortality to women by the performance of the Purification ceremony. The actual ceremony was performed within a mysterious room where the preceptor was alone. Later on, it was revealed in the court during the trial of King Ben that he had devised the Purification Ceremony for the gratification of his indomitable carnal appetite.

A short story of the life of King Ben, which may be interesting to the reader, is given here:

More than thirty years ago Benjamin Purnell, a former Kentucky mountaineer youth, robust giant, 'six' feet in height and weighing 210 lbs, founded the House of David at Benton Harbour, Michigan.

He was a picturesque, forceful leader who wore his beard long, his hair long and forced his followers to don the simplest garb.

"King Ben" arrived at the Michigan town with a handful of followers of a Detriot cult-leader who had been tried and found guilty of serious charges.

In the first winter the members of the cult, men and women who wore their hair long, used no cosmetics, wore long homespun frocks, suffered terrible hardships.

Then Benjamin sent out missionaries, most of them to Australia where they recruited many followers of the John Wroe cult to the new House of David.

Workers also went throughout the United States, Canada and other Christian countries of the world.

Entry into the colony of the House of David meant that the converts turned over all their worldy possessions to "King Ben" and his "Queen" Mary Purnell.

And the missionaries wrought well. For diamonds and gold poured into the coffers of the self-styled 'King.'

In a few years the colony waxed powerful —that is its ruler became powerful. For the colony, in fact, was a one-man organization, 'King Ben' or 'Queen Mary' holding title to all its possessions.

More land had been acquired until the real

estate in Berrien County was assessed at $375,000 in addition to "High Island" a refuge in Lake Michigan to which colony exiles, the trials of "King Ben" revealed, were sent for violating rules of the king.

But within a few years after the founding, stories began to leak out of orgies in the King's home of wholesale marriages of girls to men.

As early as 1908 damage suits were instituted, and State and Federal investigation threatened. But so powerful was the 'King' that for almost twenty years he evaded all prosecution.

More than six years ago, however, the collapse began. King Ben fearful of prosecution, disappeared. The State of Michigan began proceeding destined to break down the rule of the 'King.'

Scores of women and girls from all over the country, who had deserted the colony, were found, who told stories of the duplicity of the 'immortal.' They told how, as young girls, they had been taken into the house of Shiloh and told they were gaining immortality by serving the 'seventh messenger.'

'King Ben' finally was found and forced into court. The once hale, robust 'King' was carried in on a stretcher, a mere shadow of his once commanding figure.

Tuberculosis and age had reduced the once virile giant to a skeleton of 110 pounds, white and scraggy of hair and beard, yet flashing the display of diamonds and clothes of fine texture which he invariably wore,

while all but the most chosen few of his sect wore plain and more often ragged attire.

One after another, a score or more of girls and young women, many of whom had deserted the colony, told of his orgies.

The decision of the court stripped 'King Ben' of all the rich holdings of the religious settlement he founded and ordered his banishment from the 'throne' that had often brought him trouble with the authorities on charges that he practised immorality under the guise of religion.

After a few days of his banishment from the colony 'King Ben' expelled a wheezy last breath and silently passed in spite of his teachings that he had committed no sin and therefore death could not touch him. Several criminal warrants were pending against the cult-leader when he died. Members of his cult waited confidently for him to rise from the dead, as he had prophesied.

When hope was abandoned, the body was enbalmed in such a manner that it might be preserved permanently.

Purnell was sixty-six when he died. He had converted 144,000 men and women into his cult.

Purnell's $7,000,000 religious colony was built on the faith that his followers were immortal and would never die. He was the heralded "Seventh Messenger." Six self-styled messengers had preceded King Ben, and he taught that he was the last and would carry out the prophesy.

THE HOUSE OF GOLD

Charles E. Smith was the leader of another cult in Michigan, the House of God. He had signed confessions to several offences against State and Federal laws in connection with his cult but would not enter a formal plea of being guilty. Smith was brought from his cell and asked if he were going to force a public trial or would he plead guilty and shield the women members of his cult from admissions of *rites denounced by public opinion?*

Smith replied: "God has revealed that He wants a court trial and the members of the church put on the witness stand. I will plead not guilty."

Asked if he had not admitted his guilt in a signed confession, Smith did not reply.

"Have you no manhood in you?" the Police Chief urged, but Smith remained silent.

* * * * * * *

Everywhere there is over-whelming evidence in support of the fact that the spirit of Christianity has dwindled under modern conditions. The gospel of the Brotherhood of Man and Fatherhood of God has been superseded by selfishness, blind prejudice, hatred, desire for supremacy and lower appetite. The downfall of man's religious principles and ideals has been responsible for the majority of the tragedies of the modern age. This is the *greatest tragedy* in modern civilization indeed!

CHAPTER VII

CONCLUSIONS

"If the good can control the evil then we shall have the basis of an enduring civilization."

BISHOP W. F. ANDERSON

We have seen in the foregoing pages some of the most disgraceful and lamentable facts of modern civilization. We have seen how under the spell of modernism a large number of young men and women are being ruined, the family is getting defunct, the popular government is put on the ordeal, the law is defied, the tide of crime is rising, the gospel of the Brotherhood of Man and Fatherhood of God is neglected or decried and how selfishness, arrogance, blind prejudice are reigning supreme in the field of international relationships. We have also seen how various whims, crazes and fads, such as flappery, trial or companionate marriages, eugenic motherhood, etc. etc., are springing up under modern conditions. But all these are only a

part of the picture. Even a pretension of a complete picture is impossible without reference to some of those mal-adjustments, ills and wrongs which are connected with the industrial and commercial aspects of modern civilization.

There is no doubt that the present material prosperity of mankind owes a great deal to modern industrialism. But it is also a fact that modern civilization is responsible for many of the miseries and afflictions of the world to-day. It is not too much to say that human civilization is being crushed under the industrial and commercial *modernism.* "We have created a vast machine," says J. H. Holmes, "which proves to be a Frankenstein that is devouring us. This monster has bound us to the wheel of labour, deceived us with the lure of wealth, degraded us to the base uses of materialism and levelled to the ground our standards of moral and spiritual idealism." It is no longer possible for us to remain indifferent to the bald facts that are before our eyes. We can not shut our eyes against the present economic crisis with its paraphernalia of failures, sufferings, anxieties, diseases and deaths. "One half of the world is starving to obtain the goods the other

half is starving to dispose of and we see no way of bringing them together. The intelligence of the race has failed before the problems the race has raised. The machinery we have invented produces results we did not foresee and can not avoid. The industrial organization that has developed carries us along we know not whither, we know not why. We have more money, more food, more things and more power than at any time in history. We are poorer, hungrier, more helpless and more confused than ever before."*

So helpless we are before the tragedy of the present crisis that there are cries everywhere for redress and relief.. "Is there anywhere in the world," asks the editor of the Sheboygan (Wisconsin, U.S.A.), "a man competent to offer a solution, a man big enough, liberal enough and humanized enough to serve as a teacher and a leader for a world that is threatened with collapse?"

The real leader in this most critical situation is still wanting. We have had precepts from various quarters, but a real remedy has

* From an address by R. M. Hutchins, President of the University of Chicago.

not yet been found. "If the experiments in America," says Lord Willingdon, "is proving anything, it is that the trouble is due to innumerable causes which must be examined and dealt with separately and that the mass of human transactions and interactions which go to make up the web of economic activity are extremely hard to guide or drive into artificially created prosperity."* America's desperate struggle to set things right has not yet been a success; the normal conditions have not yet returned, nor there is any sign that they will return within a short time. It is now proved that this economic malady is too chronic and deep-rooted to be cured by ordinary men claiming to be specialists and experts. Indeed the old type of specialists with hackneyed precepts is not wanted in this most tragic situation. A man without a changed outlook can not probably deal with the present situation. The doctor who will give a real medicine to the world to-day must be more than a superficial observer and ready to understand the disease properly and go to

* Viceroy's speech at the annual conference of the Associated Chambers of Commerce on January 8, 1934.

its very origin in the face of all contradictions. It is clearly seen to-day that the root-causes of the present economic disaster is not purely economic. Conferences that were recently held in various important centres of the world to find out a way of bringing back normal conditions failed to produce the desired result because they were confined to purely economic considerations and there was no genuine attempts to penetrate deep into the matter to find out the real cause of the present economic disaster. No conservative or one-sided consideration can solve a complex problem of the present. The law of social welfare demands that there should be proper adjustments between different activities, social, economic, political, religious etc., and that there should not be too much or too little stress laid on any one kind of activity to the detriment of any other. If too much pressure be brought to bear upon a particular limb of the social organism, it may suddenly collapse due to sheer exhaustion spelling ruin to the entire social system. The economic limb of the society has terribly suffered under modern industrialism and commercialism. It has been forced to work beyond its normal strength and without consideration of its relative im-

portance to other parts of the social structure and to the society as a whole. Mammon, the god of wealth, has been worshipped more than its legitimate share and at his altar human ideals and virtues have been sacrificed. Ideals of democracy, the brotherhood of man, the family, the health and welfare of the workers and the moral of the youth, the law, order and peace of society have been outweighed by the desire for material wealth. As a result the society has been richer in material prosperity but the cost of this material progress has been much heavier than at any time in the history of human civilization. There are many in the world to-day who seriously ask if this enormously heavy cost has actually been compensated by increased prosperity. Although we have no faith in the virtue of asceticism, we can not but admit that the feverish activities of the modern societies for the production and distribution of wealth in the past hundred years created the gravest problems in modern civilization, which are now crystallized into the complex of the present *economic tragedy*.

Although the present crisis has proved to be the most disastrous resultant of industrial and commercial blunders, it is only a passing

issue. The permanent evils which are ingrained in the modern industrial structure of the society are manifest in strikes, lockouts, unemployment and various other expressions of unrest and warfare together with industrial accidents, exploitation of the labour-power of women and children or human waste, inequality of incomes, etc., etc., and all these have created problems the solutions of which may lead to a grave alteration of the structure of modern industrial society some day. The economic waste of industrial warfare is not such as may be neglected. The loss to employees on account of strikes that occurred in the United States between 1881 and 1900 inclusive, was estimated at $257,863,478, while the loss to the workers because of lockouts in the same period was $48,819,745, a total of $306,683,223. The average loss incurred by each of the more than 6,000,000 persons on strike in about 118,000 establishments was $42, while 504,307 workers who were locked out lost an average of $97. Financial assistance furnished by labour organizations to the strikers and the locked-out was estimated at $19,626,254. These estimates are probably low, and do not include amounts furnished by outside sympathisers.

During the twenty years employers incurred a loss of $122,731,121 from the strikes and $19,927,983 from lock-outs, a total of $142,659,104 or an average of $1,119 for each establishment involved.

According to data collected by officials of several departments of the Federal Government in 1921, wage-earners throughout the United States were incurring losses at the rate of $4,000,000,000 a year as a result of strikes, lock-outs and deliberate absenteeism from their tasks. There were more than 20,000 strikes and lock-outs in the United States between 1916 and 1921 inclusive, and these certainly cost employers and employees an enormous sum.

Recent statistics show that approximately 80,000 deaths, an average of 222 per day, result from accidents of various kinds every year in the United States alone. In 1919, according to data prepared by the National Safety Council, more than 22,000 persons were killed and over 500,000 injured as a result of accidents in American industries. "If complete information were available it would probably show that the accident rate for the whole of the United States is approximately 58,000 a month, or about 2,000 a day.

Appalling as are the losses in war, they do not equal the sacrifices in industry of which the world takes little or no account."*

The question of great inequalities in the distribution of income in industrial societies can not be overlooked. It is apparent from the Federal income tax returns in America that not only is there a wide difference in the amount of income received by the various classes but that a very large amount of the total income is received by a relatively small number of persons in the upper tax classes. Under the present industrial order many people in America are left without a comfortable living and there is a considerable number of people who are in actual poverty. Modern industrialism has enriched only a few people enormously at the expense of the majority of the population. Almost all the manifestations of industrial unrest and warfare might be traced to the unequal distribution of incomes alone.

Mention might be made of many other evils that are associated with the modern

* G. S. Watkins, An Introduction to the Study of Labour Problems, p. 191.

industrial order. In short *industrial modernism* has been responsible for a number of major tragedies in different avenues of social life, which are more manifest in countries where industrialism superseded other activities. To be precise, the problems which we have suggested in the foregoing pages might be regarded as the problems of modern industrialism, or better, *industrial modernism* alone. As the United States of America is a typical modern country, her tragedies might be said to represent the tragedies of *modernism* or modern civilization. At least a counterpart of those problems might be found in every modern country of the world.

Verily the American incidents show that one of the most advanced nations of the world manages its affairs in the midst of horrible conditions of vice, corruption and crimes. Therefore it is clear that no country of the West, particularly the United States of America, can pull it skirts aside and 'snub' a country of the East for its unsatisfactory social condition.

So the people of the Orient should not be hallucinated by unfair criticisms of the foreign propagandists. If the implications of the Western critics were that the existence of

social ills and wrongs in India had made her unfit for self-government, we could tell them direct that their countries were not the abodes of the angels. If progress or civilization means peace, order, safety, rationality and a general advance of human qualities, it is a mystery how many of those countries which condemn others, could properly be called civilized. We have given facts sufficient to convince the reader that one of the most 'highly civilized' countries of the world could be condemned more mercilessly as unfit for being called civilized or for self-government than a Miss Mayo or a Miss Kendall could possibly decry the Pigmies or the West Australian savages. Surely our social conditions are not satisfactory. But that is no reason why we should admit that the condemnation of India by the proud propagandists of the West on fictitious sociological grounds is sound. The validity of many of the so-called uplifting sociological ideals of the West are being tried on the ordeal and the collapse of a number of them may be expected as there is already a strong opposition to them from saner people. Let Western ideals be confined to Western communities. Let trial marriage or companionate marriage be a vital part of their schemes of social wel-

fare or reform, if they please. But we should guard ourselves against those men and women from the West who may come to condemn us and our country on account of our incredulity in experimental liaisons or in the secret orgies, such as 'group marriage' or 'purification ceremonies' of their notorious cults.

II

In spite of all the tragic facts that we have narrated in the preceding pages it must be admitted that *modernism* is not a curse. This might be shown with reference to facts of modern achievements particularly those of the American people. Modernism has made the United States of America great within a century after the War of Independence. She has risen from the bottomless perdition of misery to the high pinnacle of prosperity. She has made wonderfully rapid progress and she is still progressing. It is true that her 'costs' of progress have been heavy; but it is also a fact that her achievements are greater than her costs. Had not her progress been checked to a large extent by heavy costs over which she could not have proper control for some reason or other, she would have been greater still and

could have advanced far more the cause of human progress and civilization.

To-day the United States of America is the richest country in the world. How miserable she was just in the beginning of her national independence is clear from the following lines of a foreigner who visited the country at that time:

"Since the peace everything is changed; the reign of solitude is only interrupted by groups of idle men standing with folded arms at the corners of the streets; houses falling to ruin; miserable shops which present nothing but a few coarse stuffs, or baskets of apples and other articles of little value; grass growing in the public square in front of the court of justice; rags stuffed in the windows, or hung upon hideous women and lean, unquiet children."

There is a world of difference between the United States of 1890 and the United States of the twentieth century. Great progress was made in the intervening period. The economic development of the United States has no parallel. There may be difference of opinion as to the real meaning of 'general progress,' but there can not be any doubt as to the reality of America's great economic development.

Every student of economic history will admit that America's economic progress has expressed itself wonderfully in the reduction of waste places to habitation, in the spread of farms, in the growth of population, in the extention of roads, in the improvement of streams, in the building of rail roads and in the expansion of manufactures, that it has expressed itself in an unparalleled growth of wealth, in the multiplication of wants and in the discovery of countless methods for their satisfaction. To cite a few concrete examples, the use of primary horse-power in manufacturing industries in the United States increased from 2,346,000 in 1869 to 29,422,000 in 1919. Deposits, in saving banks and the number of depositors increased respectively from 149,278,000 and 38,000 in 1860 to 7,897,301,000 and 13,340,000 respectively in 1923. The assets of Building and Loan Association increased from $528,853,000 in 1893 to $3,342,531,000 in 1922. On the last day of December, 1922, the total amount of life insurance in force amounted to more than 50 billion dollars and this did not include insurance by fraternal orders. On December 31, 1900, the amount of insurance in force was only about eight billions and a half. To-day

the per capita wealth in the United States is about three thousand dollars; in 1850 it was a little over three hundred dollars only. Today the total amount of wealth in that country is more than 321 billion dollars; in 1850 it was a little over 7 billions only. It is not necessary to multiply facts of America's economic development in a chapter like this.

That industrial and commercial modernism is not all materialism has been proved by the United States of America. This country has developed a sense of spirituality which is without a parallel in the world. Every year the American rich give away large sums of money for the benefit of mankind. They contributed approximately two hundred million dollars in the single year 1925. The advancement of education and the promotion of charitable enterprises were the main objects of benefactions, but the contributions covered a wide range, including the welfare of youth, the building of tenement and the encouragement of aviation. The League of Nations received $2,000,000 for a library; France received $1,600,000 for the restoration of national monuments; the University College of London received $590,000 for educational work; the Royal Free Hospital of London, $1,500,000 for

a dental clinic; St. Andrews University of England $500,000, and the Hebrew University of Jerusalem $100,000. While it is true that American capitalists seek to amass large fortunes, there is a wider tendency in America to-day to devote the money to human welfare than anywhere else in the world.

There is John D. Rockefeller, the American capitalist, who has given away more than any one has ever given in the history of the world. Even as early as 1912, before the War made new demands on his generosity, the oil-man had passed out $12,000,000 for education, $40,000,000 for medical research, and $30,000,000 for miscellaneous philanthropy. Up to this time all his contributions have amounted to about seven hundred million dollars!

Altogether, in recent years, the big American donations alone have amounted to more than $1,500,000,000. Andrew Carnegie gave $359,000,000, of this; James B. Duke, $41,000,000; Hilton S. Hershey, $60,000,000, Mr. Eastman, the Camera manufacturer, $58,000,000; J. P. Morgan, $50,000,000; H. C. Frick, $55,000,000; Captain J. R. De Lamar, $10,000,000; Edward C. Canverse, $20,000,000.

There are also American women, like Mrs Russel Sage and Mrs. Edward H. Harriman,

who are giving away their great fortunes, left to them by their husbands, to worthy purposes for the good of mankind. Among the rich women who have earned their own, the record of Lotta Crabtree, one of the world's most popular actresses, is most admirable. She has left $4,000,000 to charity, $2,000,000 of it for victims of the World War. Mention may also be made in this connection of Miss Ellen Browning Scripps, millionairess journalist, who gave most of her fortune during her life time. She died very recently in California. Even women who were once notorious thieves and all-around crooks and swindlers are getting inspired with the spirit of philanthropy. The late Sophie Lyons, notorious queen of the under-world, gave to charities while alive and left $150,000 for a home for the children of prison inmates.

There is no doubt that modern industrialism has made very large gifts possible. This wonderful tendency to generosity is a sure sign of America's spiritual advance. It is a great rectifier of the evils of the present industrial order. It benefits mankind. It protects industrialism largely from being condemned.

Genuine *modern* spirit which is at the root of further progress can be found in number-

less young men and women in America to-day, who were extremely conscious of the dignity of their position as citizens of their great country.

Their spirit is not only shown in scientific research and other intellectual pursuits but also in astounding deeds of heroism. Charles A. Lindberg showed the world that he could easily jump over the Atlantic Ocean with his little air-machine, a feat which was never performed by any man before. Heavy-weight world-championship has almost become a monopoly to the American youth to-day. Many American girls are also worthy sisters of their great brothers, not only in intellectual attainments and works but also in valour and heroism. Gertrude Ederle, a girl of only 18, established the best world-record in channel swimming in 1926. Five men had swum the English Channel before Gertrude Ederle Swam it. But no women had accomplished the feat and she beat by more than three hours the best record established by any man.

She began to swim the Channel. She kept on hour after hour. Then came the best proof of her courage, and the greatest strain upon it. She could see the white chalk cliffs of England and she thought she was almost there. But then the tide became stronger

against her, the wind blew hard, and the waves, every one of them, added its weight to the distance she had to swim, and its weight to what she had to overcome.

"I swam and swam," she said while describing her swim later, "yet the shore got no nearer. I realized tide and the Channel were against me. I watched, the cliffs stayed in the same place, and I stayed in the same place. It was discouraging, and so I said to myself:

"All right, I won't look at those white chalk cliffs of England any more. I shall keep my eyes off of them, swim straight and keep on swimming, until I land on that shore or sink."

That is the American spirit. That spirit made America great. That is the spirit that makes things right, that surmounts all difficulties and wins battles.

The eighteen years old American girl did not surrender to the waves and the wind. She did not sink either. She persisted on and finally landed on the shore of England breaking all previous records in Channel swimming!

The same determination on the part of American business-men made the United States the richest country within less than a

century and a quarter. This is the best world-record in 'get-rich-quick.' Similar spirit is also manifest in many other fields of social activity. That is why the United States of America is great in spite of heavy 'costs' involved in the *tragedies* narrated in this volume and has every chance of being greater in the future. For real progress *modernism* must be divested of what leads to tragedies and disasters. Real *modernism* cannot be divorced from moral and spiritual values.

III

Our point of view of social or national life is definitely changing. Our past pessimistic attitude towards the earth and its affairs is being replaced by a strong belief in the reality of this life and progressive betterment of the social entity and by a determination to work out a bright mundane future. No longer do we place reliance upon fatalism. We have come to realize that our present position in the world was due to our past actions whatever they might have been and not to the diabolical decree of an evil deity condemning us and our destiny. We have come to learn that our future, bright or dark, solely depends upon ourselves, that we are creators

of ourselves and shapers of our destiny. This transitional period in the political and cultural history of India is full of significance. It shows that we are moving and moving with the rest of the world at a significant speed. It shows that we are far from being a static people in the true sense of the term.

But our changing views of social or national life and our struggles for forward march do not necessarily imply that we are on the sure way to progress. Progress is a very difficult thing for a people to realize on earth. A slight mistake in the proper point of view of things or in the direction and control of the present situation may spoil the game beyond all hopes of recovery for a long time to come. And it is a common thing for a people to make mistakes in the pursuit of the game of progress. Due to various internal and international forces the whole situation of every people with some degree of civilization has become so much complicated that it is extremely difficult to formulate a scheme, for a particular people, that is sure to lead to further progress: and the presentation of a scheme of welfare and progress without scientific views is to make indispensable mistakes. Human progress is

not without its laws. When left to itself human society will evolve and this undirected social evolution may make some temporary progress possible, as had often been the case in the past. But progress to be real and continuous must be due to some other force than undirected and unconscious social evolution. It must be backed by a definite conscious programme based on sound informations. The laws of human progress are distinct from the physical laws. Physical laws are almost constant everywhere but due to the ever-changing conditions of human society and also cultural and various other differences between different social groups, the law of welfare and progress cannot be the same for all peoples at the same time or for a particular people for all times. Each people is to find out for itself the necessary informations for the basis of a maxim of its social progress. On account of the changes that have been taking place in our ideas and ideals of social or national welfare we can no longer shut our eyes to the affairs of the progressive world and formulate a precept for the welfare of our people solely based upon inferences from domestic events past and present. No longer do we believe in the development of only one

side of our social life. We do no longer wish to be so many idealists, though we do not decry idealism. We have been really convinced that the development of the social, political and economic sides of our national life is as important, if not more, as the development of our spiritual side. Our belief in caste-aristocracy is dwindling. We do not neglect any more questions of ignorance, illiteracy and insanitation. We do no longer appreciate child marriage. In a word, we have been thinking of preserving the best of our own culture and at the same time following in the footsteps of the best social thinkers of the West. Many of us think that a combination of the best of the two cultures, Indian and Occidental, will best serve our national welfare and lead to the highest expression of our men and women as members of Indian society. This is the new view-point in our conception of welfare and progress and in fact this has been the basis of all our movements, social, political and economic, for more than the last twenty-five years.

The futility of relying solely upon our own cultural history for a safe basis of our welfare and progress in the competitive world to-day should be clear to us all. It should

modify ourselves considerably. No more should we think and feel metaphysically or theologically nor reason deductively or absolutely in social affairs. We should learn to be rationalistic. We should learn to be realistic. Our methodology should be mostly inductive.

The change in our beliefs and ideals must be attended with opening our eyes significantly to the dynamic world if we are to frame a real scheme of progress for our people. It is not the question of blindly imitating the West, for mere blind imitation may make our conditions worse. A considerable portion of our culture is of positive value to us as it has come to us as a result of conscious schemes of social welfare in the past and blind imitation of the West may react on it and destroy it altogether. It is for an inductive study of the Western civilization in all its aspects in order to arrive at sound conclusions relating to the principles that are to be bases of our schemes, that we should try to be acquainted with facts and phenomena of the Occidental communities, understand the relationship between facts, their reactions on one another and on social groups, their far reaching consequences and the problems

which they create for modern civilization to solve. We must study the West critically if we are to learn a lesson of progress from her and be benefited by it. We should be devoted students of Western progress and culture with a critical bent of mind. Every thing is not right in the West. There are merits and demerits everywhere and no Western country is an exception to this rule. There are great achievements as well as serious drawbacks in the most progressive countries and though we should be more conscious of the former and have them always before our eyes, we should not forget that the latter are also facts and are of positive significance to us for guidance. We should try to understand the great industrial development of the West as best as we can but at the same time we should not be unmindful of its heavy costs in different directions. We should see, on the one hand, men and women contributing millions and millions to worthy philanthropies but we should not neglect to notice, on the other hand, men and women taking aways others' porperties with all sorts of brutality conceivable. On the one side we should see virtuous women working sincerely for the uplift of their communities but we

should not leave unnoticed, on the other side, women with bobbed hair and skrits drawn over knee-joints, with painted cheeks and lips aggravating the ugliness and horrors of their voluptuous looks, walking slowly up and down the streets in the evening to be met by their partners of the other sex. On the one hand we should find out religious respect and adoration for the sanctity of the married life but we should not fail to notice, on the other hand, the most flagrant contempt for conjugal union and the alarmingly increasing number of divorces in the community. There are, on the one hand, really devoted wives and husbands who live together happily and harmoniously in weal and woe, and on the other hand, there are husbands and wives who quarrel and fight each other whenever they meet together, who are believers in companionate marriages or who glorify themselves at the number of connubial unions they have passed through in their lives. There are dignified widows who sincerely consecrate their lives for the well-being of their people but there are also ignoble and insincere widows who violate all traditional standards of sexual morality on the pretext of eugenic experimentations! There are energetic young

men and women who work hard in colleges, offices or workshops for bright future but there are also aimless young men and women who are votaries of every indecent pleasure, who earn their living by holding up people, banks or stores and robbing them of their valuables or by bootlegging, gambling and other under-world activities, who resort to shooting and killing at the slightest provocation and wilfully try to set at defiance, by every means in their power, all regulations that seem to them to be hindrances to their vicious and criminal activities. There are manly spoorts and games deserving high esteem but there are also vulgar 'button-shining dances' in dance-halls, shameless hugging and kissing in bathing beaches or behind screens of bushes in summer parks at all convenient hours, in running or parked automobiles, in massage-parlours, saloons, road-houses or other places according to the caprice of the thrill-hunters and pleasure-seekers. There are strict government measures for the prevention of the drinking of alchohol and traffic in women (White Slave trade) on the one hand and there are, on the other hand, nation-wide secret organizations for the manufacture and sale of illicit wines and for the

supply of poor girls to the sensualists. There are honest attempts on the part of the legislature to remedy social, political and economic maladjustments through suitable measures and there are, on the other hand, wilful miscarriages of justice in the trial courts most frequently. There are chief executives who honestly try their utmost to do good to their States but there are also corrupt executives who embezzle public funds without regard for the dignity of their positions in the least or who resot to receiving bribes for the freedom of the worst criminal or for such other things as they are legally and morally bound to abstain from. There are scientists who care for nothing but truth but there are also Fundamentalists who decry science for the sake of their religious beliefs. There are noble Christians who stand for humanity but there are also notorious cult-leaders who degrade men and women in connection with their secret orgies. There are humanists and there are lynchers. There are Lincolns and there are Southerners. There are Lindbergs and there are Hickmans. These are facts which should not be neglected by us.

Thus everything is not all right in the West and we must be careful not to add to the ills and wrongs we have already in our society by fresh foreign imports.

Balancing the ledger of Uncle Sam we must admit that his assets are larger than his liabilities. His civilization is great. He has accomplished a great deal and he is

probably going to accomplish more in the future. But his 'costs' of progress have been heavy. A large part of these costs were unforeseen and therefore unavoidable. Uncle Sam has been traversing a new track which was never trodden in the past. He could not get light from past human experience in his lone journey but had to guide himself unaided as best as he could. Considering his unprecedented position in the perilous regions of acute industrialism we should sympathize with him when he is confronted with pitfalls. What we should do is to mark those pitfalls carefully for our own protection and guidance. Whether we believe in the ideals of 'get-rich-quick' or not, we must get our country industrialized to a considerable extent for our very existence and Uncle Sam will give us lessons from both the credit and debit sides of his ledger.

But our studies of Western societies will lead us nowhere unless and until we can energize our national character and strive persistently for the goal. Our goal is a high development of the spiritual as well as the material sides of our national life, a high expression of our people as citizens under the social, political and economic sky of Mother India.